



JEWEL HEART PRAYERS

June 2010

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TONGUE BLESSING

Empowering blessing of speech by the Mahasiddha Kyungpo Neljor

I take refuge in the three jewels and will attain buddhahood to benefit beings. (3x)

I visualize myself in the form of the deity. On my tongue is an AH from which develops a moon seat. On this there is a white OM. Around this are the white vowels going clockwise and the red consonants going counter-clockwise and the blue mantra of the essence of dependent arising going clockwise.

Focus on these lying coiled like snakes and recite them.

OM A AH I IH U UH RI RIH LI LIH E EH O OH AM A SOHA. (3x)
OM KA KA GA GHA NGA. CHA CHA JA
JHA NYA. TA TA DA DHA NA. TA TA DA
DHA NA. PA PA BA BHA MA. YA RA LA
VA. SHA SHA SA HA KSHA SOHA. (3x)
OM YE DHARMA HETUN TRABHAWA.
HETUN TEKAN TATHAGATO EWAM DENTA.
TEKAN TSA YO NIRODHA. EWAM WADI
MAHA-SHRAMANAYE SOHA. (3x)

The light rays from the seed syllable and the mantra garlands hook the power of the mundane and supramundane empowering blessings of speech in the aspect of the excellent seven royal symbols and the eight auspicious signs. Due to the absorption of these, the mantra of the essence of dependent arising dissolves into the consonants, these dissolve into the vowels and these dissolve into the letter OM. This dissolves into the moon seat, this dissolves into the letter AH and this melts into reddish-white nectar. This dissolves into my tongue which transforms into the nature of the vajra.

The benefits of these contemplations are that they enable speech to become excellent, multiply expressed recitations ten million fold, prevent the power of mantras being stolen by eating and transform idle gossip into the recitation of mantras.

BLESSING FOR MORNING BATH

The dakini Metsigma instantaneously appears on my crown and anoints me with pure vase water. All my inner, outer and secret obstacles are purified.

OM ARAYAM CHIR KAM VIMANAYE UTSUMA
MAHAKRODHA HUM PHAT

The dakini on my crown dissolves into me and blesses me.

FOOD OFFERING

OM AH HUNG
(HA HO HRIH HA HO HRIH HA HO HRIH)

All faults of color, smell and potentiality are purified, transformed and multiplied into ocean of nectar.

I and my circle, throughout all of our lives, may we never be separated from the protection of the three precious jewels. By continuously making offerings to the three precious jewels, may their blessings be obtained. Buddha, the peerless master, dharma, the peerless protector, sangha, the peerless helper, we make these offerings to the three precious protectors.

OM AH HUNG (3x)

ADDITIONAL OPTIONAL MANTRAS

OM SAMBHARA SAMBHARA BIMANA SARA
MAHADZAHBAH HUNG
OM SAMARA SAMARA BIMANA SAKARA
MAHA DZAHBAH HUNG

(If you say this 7x, it is said that all of our virtuous efforts are increased 100,000 fold.)

OM RUTSIRA MANI TRAWABTAYA HUNG.

(Mala mantra: recite 7x and blow to your mala. All mantra capabilities are said to be increased.)

OM KRETSARA CARA GHANA HUNG HRI SOHA

(If you recite 3x and touch your saliva to the sole of your foot, any insect who dies under your feet that day will have hope of obtaining rebirth in the higher realms.)

OFFERING MANTRA

NAMO RATNA TRAYAHYAH NAMO
BHAGAWATE BENZA SARA TRAMAR DANA
TATAGATAYA ARHATE
SAMYAKSABUDDHAYA TEYATA OM BENZA
MAHABENZA MAHATEDZA BENZA
MAHABIDYA BENZA MAHABODDHITSITA
BENZA MAHABODHI MENDO PASAM
KARAMANA BENZA SARWA KARMA
AWARANA BISHODHANA BENZA SOHA

PROSTRATION MANTRA

OM NAMO MANJUSHRIYE NAMA SUSHRI YE
NAMA UTTAMA SHRIYE SOHA

MANTRA FOR MEAT

OM ABHIRA KETSARA HUNG

(If you recite 7x and blow to the meat, not only will you not have the faults of eating meat, but it is said in sutra that the being to whom that flesh belonged will be able to obtain higher rebirth.)

MANTRA FOR PROTECTING FROM THE FAULTS OF JUMPING OVER DHARMA BOOKS OR OBJECTS

OM BENZA BEGAMA AKARAMA HUNG

THE FIVE GREAT MANTRAS THAT DESTROY THE LOWER REALMS

OM NAMO BHAGAVATI SARVA DUGATE PARISHU
DHANA RATZAYA TATHAGATAYA ARHATI SAMEKAM
BUDDHAYA TEYATA OM SHODANI SHODANI SARWA
PAPAM BISHUDANI SHUDDI BISHUDI SARWA
KARMA AWARANA BISHUDDANI SOHA

NAMO RATNA TRAYAYA OM KAM KANI KAM KANI
ROTSANI ROTSANI TROTANI TROTANI TRASANI
TRASANI TRATIHANA TRATIHANA SARWA KARMA
PARAM PURA NE ME SARWA SATTU NAM SOHA

OM DROM SOHA OM AMRITA AYU DATI SOHA

OM NAMO TRIYATI KA NAM SARWA TATHAGATA
HRIDAYAGABE TZALA DHARMADHATUGABE
SAMBARA MAMA AYU SAM SHODAYA MAMA SARWA
PAPAM SARWA TATHAGATA SAMINTA UNIKA
BIMALE BISHUDI HUM HUM HUM HUM AM PAM
SAM TZAM SOHA

OM PEMO UNIKA BIMALA HUNG PHAT

MANDALA OFFERING

THE SHORT MANDALA OFFERING

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
RI RAB LING ZHI NYI DAY GYEN PA DI
SANG GYE ZHING DU MIG TE UL WA YI
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

By offering this buddha field of a mandala built on a base, resplendent with flowers, saffron water and incense, adorned with Mt. Meru and the four continents, as well as with the sun and the moon, may all sentient beings be led to these fields.

THE LONG MANDALA OFFERING

OM BENZA BHUMI AH HUNG / WANG CHEN SER GYI SA ZHI /
OM BENZA REKHE AH HUNG / CHI CHAK RI KOR YUK GI KOR
WE Ü SU / RI GYEL PO RI RAP / SHAR LÜ PAK PO / LHO DZAM
BU LING / NUP BA ANG CHÖ / CHAN DRA MI NYEN / LÜ DAN LÜ
PAK / NGAY YAP DANG NGAY YAP ZHEN / YO DEN DANG LAM
CHOK DRO / DRA MI NYEN DANG DRA MI NYEN GYI DA / RIN
PO CHE RI WO / PAK SAM GYI SHING / DÖ JÖ WA / MA MO PA
YI LO TOK / KOR LO RIN PO CHE / NOR BU RIN PO CHE / TSÜN
MO RIN PO CHE / LÖN PO RIN PO CHE / LANG PO RIN PO CHE
/ TA CHOK RIN PO CHE / MAK PÖN RIN PO CHE / TER CHEN
PÖ BUM PA / GEK MO MA / TRAN WA MA / LÜ MA / GAR MA / ME
TOK MA / DUK PÖ MA / NANG SEL MA / DRI CHAP MA / NYI MA/
DA WA / RIN PO CHE DUK / CHOK LE NAM PAR GYEL WEI GYEL
TSEN / U SU LHA DANG MI PEL JOR PÜN SUM TSOK PA / MA
TSANG WA ME PA / TSANG ZHING YI DU ONG WA DI DAK DRIN
CHEN TSA WA DANG GYÜ PAR CHE PEI PEL DEN LA MA DAM
PA NAM DANG / KEY PAR DU YANG ** LAMA LOSANG TUBWANG
DORJE CHANG/ CHEN PO LHA TSOG KHOR DANG CHE PA NAM
LA BÜL WAR GYIO**/ TUK JE DRO WEI DÖN DU ZHE SU SÖL/
ZHE NE CHIN GYI LAP TU SÖL.

OM BENZA BHUMI AH HUNG

Great and powerful golden ground

OM BENZA REKHE AH HUNG

At the edge the iron fence stands around the outer circle. In the center Mt. Meru, the king of mountains, around which are four continents: in the east, Purvavideha; in the south, Jambudipa; in the west, Aparagodaniya; in the north, Uttarakuru. Each has two sub-continents: Deha and Videha, Tsamara and Abatsamara, Satha and Uttaramantrina, Kurava and Kaurava. The mountain of jewels, the wish-granting tree, the wish-granting cow and the harvest unsown. The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious supreme horse, the precious general and the great treasure vase. The goddess of beauty, the goddess of garlands, the goddess of music, the goddess of dance, the goddess of flowers, the goddess of incense, the goddess of light and the goddess of scent. The sun and the moon, the precious umbrella, the banner of victory in every direction. In the center all treasures of gods and men, an excellent collection with nothing left out. I offer this to you my kind root guru and lineage gurus, to all of you sacred and glorious gurus; and especially to you, great lama Lobsang Tubwang Dorjechang, together with your retinues. Please accept with compassion for migrating beings and having accepted, out of your great compassion, please bestow your blessings on all sentient beings pervading space.

MISCELLANEOUS ADDITIONAL MANDALA VERSES

*Gehlek Rimpoche's name to insert between ** replacing underlined text in Long Mandala offering*

1. Before teachings

JE TSUN NGAWANG GELEK TRINLEY NAMGYEL
PELZANGPO SHE NGA NAY / THEK PA CHEN PO SUNG
CHO ZAP MO SHU WAI YON TU / SHING KAM UL WAR JI O

2. After teachings

JE TSUN NGAWANG GELEK TRINLEY NAMGYEL
PELZANGPO SHE NGA NAY / THEK PA CHEN PO SUNG
CHO ZAP MO LEK PAR TOK PAY / KA TRIN DANG RA KAY
YON TU / SHING KAM UL WAR JI O

After Long Mandala Offering

DAH GI CHAK DANG MONG SUM KYE PAY YUL
DRA NYEN BAR SUM LU DANG LONG CHÖ CHE
PANG PA ME PAR BUL GYI LEG ZHE NEY
DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

I offer without any sense of loss, the objects
of my attachment, hatred and confusion, my friends,
enemies and strangers, our bodies and enjoyments.
Please accept and bless me to be quickly released
from the three poisons.

Before Teachings or Initiation

JE TSÜN LA MA DAM PA KYE NAM KYI
CHÖ KU KA LA KYEN TSEI TRIN TIK NE
JI TAR TSAM PEI DUL JEI DZIN ME LA
ZAB GYE CHÖ KYI CHAR PA WAP DU SÖL

You the great masters, may your sky of dharmakaya
develop the clouds of wisdom and compassion
and shower the vast and profound teachings
as suitable on the minds of your disciples.

TÜN MONG LAM JANG NÖ DU GYUR PA NA
THEG PA KÜN GYI CHOK GYUR DOR JE TEG
KEL ZANG KYE WÖ JUK NGOG DAM PA DER
DE LAG NYI DU JUG PAR JIN GYI LOB

One who trains in these common mahayana practices
Becomes a vessel worthy of the supreme vehicle, vajrayana.
Empower me that I may quickly and easily
arrive at that portal of fortunate beings.

After Teachings or Initiation

JE TSÜN LA MAY KU TSE RAP TEN CHING
NAM KAR TRIN LEY CHOK CHUR GYE PA DANG
LO ZANG TEN PEI DRÖN MEI SA SUM GYI
DRO WEI MÜN SEL TAK TU NE GYUR CHIK

May my venerable lama's life be firm
His perfect enlightened actions shine in the ten directions,
And may the torch of Lozang's teachings,
Dispelling the three world's beings' darkness always remain.

KYE WA KÜN TU YANG DAG LA MA DANG
DREL MAY CHÖ KYI PAY LA LONG CHÖ CHING
SA DANG LAM GYI YÖN TEN RAB DZOG NAY
DOR JE CHANG KYI GO PANG NYUR TOB SHOK

In all future lives may I never be parted
from the perfect lamas or the pure ways of dharma.
May I gain every experience of the paths and stages
and quickly attain the stage of Vajradhara.

JEWEL HEART PRAYERS

TAYATHA GATE GATE PARAGATE PARASAMGATE BODHI SOHA

Refuge

NAMO GURUBYAH	I take refuge in the Guru
NAMO BUDDHAYAH	I take refuge in the Buddha
NAMO DHARMAYAH	I take refuge in the Dharma
NAMO SANGHAYAH	I take refuge in the Sangha

Invocation

MA LÜ SEM CHAN KUN JE GON JUR CHING
DÜ DHE PUNG GYE ME ZÄ JOM ZÄ LHA
NGÖ NAM MA LÜ YANG DHAH KEN JUR PÄ
CHOM DHÄN KHOR CHÄ NÄ DHER SHEG SU SOL

You who destroy all evil forces
And who know all things perfectly,
For the sake of all beings,
Please come to me.

Seven Practices

I bow down in body, speech and mind.
I offer the best I have to give
both real and imagined
to fill the space between us.
I regret and purify all transgressions.
I rejoice in all virtues.
I request you to remain until total enlightenment.
I request wise and compassionate guidance.
I dedicate my merit for the sake of all beings.

OM MUNI MUNI MAHA MUNI YE SOHA

NAMO RATNA TRAYAYA / NAMO ARYA JNANA SAGARA
VAIROCHANA / VYUHA RAJAYA / TATHAGATAYA /
ARHATE / SAMYAK SAMBUDDHAYA NAMAH SARVA
TAGHAGATE BHYAH ARHATE BHYAH / SAMYAK
SAMBUDDHA BHYAH / NAMAH ARYA
AVALOKITESVARAYA / BODHISATTVAYA / MAHA
SATTVAYA / MAHA KARUNIKAYA / TADYATHA: OM
DHARA DHARA / DHIRI /DHIRI / DHURU DHURU/ ITTE
VATTE / TSALE TSALE / PRATSALE PRATSALE / KUSUME
KUSUME VARE / ILI MILI /TSITI DZOLAM / APANAYE SOHA

OM MANI PADME HUM

OM TARE TUTTARE TURE SOHA

OM ARAPATSANA DHIH

Generating Love and Compassion

May all beings have happiness

May they be free from suffering

May they find the joy that has never known suffering

May they be free from attachment and hatred.

Dedication

By this merit

may I quickly attain the state of enlightenment

and take with me

every being without exception.

MIG ME TSE WAI TER CHEN CHEN RE ZIG
DRI ME KYEN PAI WANG PO JAM PÄL YANG
DÜ PUNG MA LÜ JOM DZÄ SANG WAI DAG
GANG CHEN KE PAI TSUG GYÄN TSONG KHA PA
LO SANG DRAG PAI ZHAB LA SÖL WA DEB

GREAT PRAJNA PARAMITA SUTRA

THE TRANSCENDENT AND VICTORIOUS HEART OF THE
PERFECTION OF WISDOM SUTRA

PHAG PA KON CHOG SUM LA CHAG TSAL LO
DI KE DAK GI TÖ PA DÜ CHIK NA.
CHOM DEN DE GYEL PÖ KAP
CHA GÖ PUNG PÖ RI LA
GE LONG GI GEN DÜN CHEN PO DANG.
CHANG CHUP SEM PEI GEN DÜN CHEN PO DANG
TAP CHIK TU ZHUK TE.

DEI TSE CHOM DEN DE ZAP MO NANG WA ZHE CHA WEI
CHÖ KYI NAM DRANG KYI
TING NGE DZIN LA NYOM PAR ZHUK SO.

YANG DEI TSE JANG CHUB SEM PA SEM PA CHEN PO
PHAK PA CHEN RE ZIK WANG CHUK
SHE RAP KYI PA RÖL TU CHIN PA
ZAP MÖ CHÖ PA NYI LA NAM PAR TA ZHING.
PUNG PO NGA PO DE DAK LA YANG
RANG ZHIN GYI TONG PAR NAM PAR TA-O.

DE NE SANG GYE KYI TÛ
TSE DANG DEN PA SHA RII PÛ.
CHANG CHUP SEM PA SEM PA CHEN PO
PHAK PA CHEN RE ZIK WANG CHUK LA
DI KE CHE ME SO.

RIK KYI BU GANG LA LA
SHE RAP KYI PA RÖL TU CHIN PA
ZAP MÖ CHE PA CHÖ PAR DÖ PA DE
JI TAR LAP PAR CHA.
DE KE CHE ME PA DANG.

CHANG CHUP SEM PA SEM PA CHEN PO
PHAK PA CHEN RE ZIK WANG CHUK GI
TSE DANG DEN PA SHA RA TA TII PU LA
DI KE CHE ME SO.

SHA RI PU
RIK KYI BU WAM RIK KYI BU MO

GANG LA LA SHE RAP KYI PA RÖL TU CHIN PA
ZAP MÖ CHE PA CHÖ PAR DÖ PA DE
DI TAR NAM PAR TA PAR CHA TE.
PUNG PO NGA PO DE DAK KYANG.
RANG ZHIN GYI TONG PAR NAM PAR
YANG DAK PAR JE SU TA-O.

ZUK TONG PA-O. TONG PA NYI ZUK SO.
ZUK LE TONG PA NYI ZHEN MA YIN
TONG PA NYI LE KYANG
ZUK ZHEN MA YIN NO.

DE ZHIN DU TSOR WA DANG.
DU SHE DANG. DU CHE DANG.
NAM PAR SHE PA NAM TONG PA-O.

SHA RI PU
DE TAR CHÖ TAM CHE TONG PA NYI DE.
TSEN NYI ME PA. MA KYE PA. MA GAK PA.
DRI MA ME PA. DRI MA DANG DREL WA.
DRI WA ME PA. GANG WA ME PA-O.

SHA RI PU
DE TA WE NA. TONG PA NYI LA ZUK ME.
TSOR WA ME. DU SHE ME. DU CHE NAM ME.
NAM PAR SHE PA ME.
MIK ME. NA WA ME. NA ME. CHE ME.
LÜ ME. YI ME. ZUK ME. DRA ME. DRI ME.
RO ME. REK CHA ME. CHÖ ME DO.

MIK GI KAM ME PA NE. YI KYI KAM ME.
YI KYI NAM PAR SHE PEI KAM KYI
BAR DU YANG ME DO

MA RIK PA ME. MA RIK PA ZE PA ME PA NE.
GA SHI ME. GA SHI ZE PEI BAR DU YANG ME DO.

DE ZHIN DU DUK NGEL WA DANG.
KÜN JUNG WA DANG. GOK PA DANG.
LAM ME. YE SHE ME. THOP PA ME.
MA THOP PA YANG ME DO.
SHA RII PU DE TA WE NA
CHANG CHUP SEM PA NAM THOP PA ME PEI CHIR.

SHE RAP KYI PA ROL TU CHIN PA LA
TEN CHING NE TE.
SEM LA DRIP PA ME CHING TRAK PA ME DO.

CHIN CHI LOK LE SHIN TU DE NE.
NYA NGEN LE DE PEI TAR CHIN TO.

DÜ SUM DU NAM PAR ZHUK PEI
SANG GYE THAM CHE KYANG SHE RAP KYI
PA RÖL TU CHIN PA LA TEN NE.
LA NA ME PA YANG DAK PAR
DZOK PEI CHAN CHUP TU NGÖN PAR
DZOK PAR SANG GYE SO.

DE TA WE NA
SHE RAP KYI PAR RÖL TU CHIN PEI NGA.
RIK PA CHEN PÖ NGA. LA NA ME PEI NGA.
MI NYAM PA DANG NYAM PEI NGA.
DUK NGEL TAM CHE RAP TU ZHI WAR CHE PEI NGA.
MI DZÜN PE NA DEN PAR SHE PAR CHA TE
SHE RAP KYI PA RÖL TU CHIN PEI NGA.
ME PA.

TAYATA GATE GATE PARAGATE PARASAMGATE BODHI SOHA.
SHA RI PU
CHANG CHUP SEM PA SEM PA CHEN PÖ
DE TAR SHE RAP KYI PA RÖL TU CHIN PA
ZAP MÖ LA LAP PAR CHA-O.

DE NE CHOM DEN DE
TING NGE DZIN DE LE ZHENG TE.
CHANG CHUP SEM PA SEM PA CHEN PO
PAK PA CHEN RE ZIK WANG CHUK LA
LEK SO ZHE CHA WA CHIN NE.

LEK SO LEK SO RIK KYI BU
DE DE ZHIN NO RIK KYI BU. DE DE ZHIN TE
JI TAR KYÖ KYI TEN PA ZHIN DU.
SHE RAP KYI PA RÖL TU CHIN PA
ZAP MO LA CHE PAR CHA TE

DE ZHIN SHEK PA NAM KYANG JE SU YI RANG NGO.

CHOM DEN DE KYI DE KE CHE KA TSEL NE.
TSE DANG DEN PA SHA RA TA TII PU DANG.
CHANG CHUP SEM PA SEM PA CHEN PO
PAK PA CHEN RE ZIK WANG CHUK DANG
TAM CHE DANG DEN PEI KOR DE DAK DANG.

LHA DANG. MI DANG. LHA MA YIN DANG.
DRI ZAR CHE PEI JIK TEN YI RANG TE.
CHOM DEN DE KYI SUNG PA LA NGÖN PAR TÖ DO.

PAK PA SHE RAP KYI PA RÖL TU CHIN PEI
NYING PO DZOK SO.

KA LA CHÖ PEI NE CHOK DAM PA NE
NGÖN ZHE DZÜN TRÜL NGA YI TU TOP CHEN
DRUP PA PO LA MA YEL BU ZHIN ZIK
NE SUM KAN DRÖ TSOK LA CHAK TSEL LO

**AKA SAMARJA SHANDHARA SAMARAYA PHAT. TAYATA GATE
GATE PARAGATE PARASAMGATE BODHI SOHA**

PAK PA KÖN CHOK SUM GYI
KA YI DEN PA CHEN PÖ TOP KYI CHIR.
DOK PA GYUR CHIK. ME PAR GYUR CHIK.
ZHI WA GYUR CHIK.
DRA GEK BAR CHE MI TÜN PEI
CHOK RI NGEN PA TAM CHE
SHIN TIM KU RU YE SOHA.

GEK RIK TONG TRAK GYE CHU ZHI WA DANG
MI TÜN NÖ PEI KYEN DANG DREL GYUR TE
TÜN PA DRUP CHING PÜN SUM TSOK GYUR NE
TA SHI DE KYANG DENG DIR DE LEK SHOK

THE HEART SUTRA

Thus I have heard: Avalokitesvara bodhisattva practiced deep highest perfect wisdom. When perceived the five fields of consciousness all empty, relieved every suffering.

Sariputra, form is not different from emptiness. Emptiness not different from form. Form is the emptiness. Emptiness is the form. Sensation, recognition, conceptualization, consciousness, also like this.

Sariputra, this is the original character of everything: not born, not annihilated, not tainted, not pure, does not increase, does not decrease. Therefore in emptiness no form, no sensation, no recognition, no conceptualization, no consciousness. No eye, no ear, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no object of touch; no eye, no world of eyes until we come to also no world of consciousness; no ignorance, also no ending of ignorance, all the way through to old age and death. Also no ending of old age and death.

No suffering, no cause of suffering, no nirvana, no path; no wisdom, also no attainment because no non-attainment. Every bodhisattva depends on highest perfect wisdom because mind meets no obstacle. Because of no obstacle no fear's born. Gone beyond all topsy - turvey absolutes attain nirvana. Past, present and future every buddha depends on highest perfect wisdom, therefore attain supreme, perfect enlightenment.



Therefore, I know highest perfect wisdom is the great holy mantra, the great untainted mantra, the supreme mantra, the incomparable mantra, is capable of assuaging all suffering. True because not false. Therefore he proclaimed highest perfect wisdom mantra and proclaimed mantra says Tayatha Gate Gate Paragate Parasamgate Bodhi Soha. O Sariputra this is how a bodhisattva-mahasattva comes to know the highest perfect wisdom.





Then Buddha praised the Noble Avalokitesvara, "Excellent, excellent! highest perfect wisdom's accomplished exactly like that!" (continue with: KA LA CHÖ PEI, p. 16)

PRAYER TO THE NOBLE TARA

I take refuge in Buddha, Dharma, Sangha and Tara.
May I reach enlightenment for the benefit of all. (3x)

May all beings have happiness
May they be free from suffering
May they find the joy that has never known suffering
May they be freed from attachment and hatred.

In the space before me appears a white lotus. Upon it is a moon cushion and upon that, the love and compassion of all the enlightened appear as the seed syllable  TAM. Light radiates from the  TAM and transforms into the Noble Wish-fulfilling Tara. She sits on the lotus and moon with a luminous aura surrounding her. Youthful and radiant, her right hand gestures an invitation to liberation. Her left hand indicates the three jewels, giving courage and assurance to those dominated by fears.

At her crown is a white  OM,
at her throat a red  AH,
at her heart is the white  TAM
marked by a blue  HUM.

Light radiates from the syllables, inviting the wisdom beings and empowering deities. The wisdom beings unite inseparably with Tara. The empowering deities anoint her, confer initiation and with the overflowing nectar a Buddha of Infinite Life appears on her crown.

I bow down in body speech and mind.
I offer the best I have to give,
both real and imagined to fill the space between us.
I regret and purify all transgressions.

I rejoice in all virtues.
I request you to remain until total enlightenment.
I request wise and compassionate guidance.
I dedicate my merit for the sake of all beings.

Brilliant light emanates from the syllable [†]. TAM within her heart, reaching infinite universes and collecting back the essence of inexhaustible vitality and the powerful blessings of wisdom mind.

The energy streams forth from Tara's heart and body and I completely absorb this nectar of light, cleansing and revitalizing my body speech and mind.

OM TARE TUTTARE TURE SOHA

If forseeing signs of premature death, by consistently practicing the path of Noble Tara, may I become a vessel worthy of receiving the powerful blessings of immortality.

By this virtue may I quickly attain the essence of Noble Tara and secure every being without exception in that state.

PRAYER TO THE NOBLE COMPASSIONATE ONE

I take refuge in Buddha, Dharma and Sangha until enlightenment. By practicing generosity and other positive actions may I attain enlightenment for the benefit of all beings.

May all beings have happiness.

May they be free from suffering.

May they have the joy that has never known suffering.

May they be free from attachment and hatred.

OM SVABHAVASHUDDHAH SARVADHARMAH
SVABHAVA SHUDDHO HAM

Within the sphere of emptiness appears a white lotus. Above it is a moon disc and upon that, the love and compassion of the enlightened appear as the seed syllable HRIH. Light radiates from the HRIH transforms and purifies the environment and its inhabitants. The light makes offerings to the enlightened, gathers their blessings and dissolves back.

The HRIH transforms into the Noble Compassionate One, with one face and four arms. The first two arms are folded at the heart, holding a jewel symbolizing wish fulfillment for all beings. The second right arm holds a crystal rosary, representing the liberation of countless beings and the second left arm holds a white lotus, signifying purity. The Compassionate One is adorned with jeweled ornaments and flowing silk. Youthful, majestic, with magnetic beauty, he has the syllables OM at the crown AH at the throat and HUM at the heart. Light radiates from the syllable HUM inviting the wisdom beings and empowering deities. The wisdom beings dissolve to the Compassionate One.

DZA HUNG BAM HO. The empowering deities anoint him, confer initiation and with the overflowing nectar a buddha appears on his crown.

Your stainless white body is without fault. A buddha adorns

you. Your loving gaze never wavers from beings, especially those who suffer most. I honor your qualities and aspire to gain them.

Compassionate One, I bow to you.

I present offerings, both actually arranged and mentally created.

I purify all deluded activity.

I rejoice in all pure activity.

Please remain until total enlightenment.

Bestow wise and compassionate guidance.

I dedicate my merit for the benefit of all beings.

O Noble Compassionate One, I and all beings pray that you never cease to protect, guide and care for us. Please protect us at the moment of death in our great fear of the unknown and the fearful narrow passage of the bardo. Free us from rebirths of suffering and lead us to perfect freedom.

OM MANI PEME HUNG

By the virtue of this practice, may I quickly attain the noble, compassionate state and lead all beings to ultimate freedom. At first glimpse of the bardo may I be led by the eight noble guardians to magnificent rebirth in the pure land. May I be able to share this exalted path with others.

I dedicate these virtues to bring peace in the world, to eradicate natural disaster and assure positive rebirth. May all beings be led to enlightenment.

GANDEN LHA GYEMA

The Hundreds of Deities of the Land of Joy

Developing Bodhicitta

SANG GYE CHÖ DANG TSOH KYI CHOHO NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOG GYI PE SO NAM KYI
DRO LA PÄN CHIR SANG GYE DRUB PAR SHOG (3x)

I take refuge in Buddha, Dharma and Sangha
until I obtain enlightenment.

By practicing generosity and the other perfections
may I be able to obtain enlightenment, for the benefit
of all sentient beings. (3x)

Four Immeasurables

SEM CHEN TAM CHE DE WA DANG DE WEI GYU DANG
DEN PAR GYUR CHIK
SEM CHEN TAM CHE DUK NGEL DANG DUK NGEL GYI GYU
DANG DREL WAR GYUR CHIK
SEM CHEN TAM CHE DUK NGEL ME PEI DE WA DANG MI
DREL WAR GYUR CHIK
SEM CHEN TAM CHE NYE RING CHAK DANG NYI DANG
DREL WEI TANG NYOM LA NE PAR GYUR CHIK

May all sentient beings be free from attachment and
aversion—being close to some and distant from others.

How wonderful it would be.

May this be accomplished.

I will free them from attachment and aversion.

Bless me to accomplish this.

May all sentient beings enjoy happiness and the cause
of happiness.

How wonderful it would be.

May this be accomplished.

I will bring them happiness and the causes of happiness.

Bless me to accomplish this.

May all sentient beings be free from suffering and the
cause of suffering.

How wonderful it would be.

May this be accomplished.

I will free them from suffering and the cause of suffering.

Bless me to accomplish this.

May all sentient beings have the joy that has never
known suffering.

May they be free from the eight worldly dharmas
and dualistic thoughts.

May this be accomplished.

I will bring them to this state.

Bless me to accomplish this.

GAN DEN LHA GYÄ GÖN GYI THUG KA NÄ
RAB KAR ZHO SAR PUNG DRAI CHU DZIN TZER
CHÖ KYI GYEL PO KUN KYEN LO ZANG DRAH
SÄ DANG CHÄPA NÄ DIR SHEG SU SÖL

From the heart of the protector of the hundreds of deities
of the land of joy, comes a cloud that resembles a mass of
fresh white curd. Omniscient Lozang Drakpa, king of the
dharma, together with your sons, I request you to come
on its tip.

DUN GYI NAM KAR SENG TRI PÄ DAI TENG
JE TSÜN LA MA GYE PAI DZUM KAR CHEN
DAG LO DÄ PAI SÖ NAM ZHING CHOH TU
TEN PA GYÄ CHIR KAL GYAR ZHUG SU SÖL

O venerable gurus with white smiles of delight,
seated on lion-thrones, lotus and moon in the space before
me, I request you to remain for hundreds of eons in order
to spread the teachings and be the supreme field of merit
for my mind of faith.

SHE JAI KYÖN KUN JAL WAI LO DRO TUG
KAL ZANG NA WAI GYÄN GYUR LEG SHE SUNG
DRAG PAI PAL GYI LHAM MER DZE PAI KU
THONG THÖ DRÄN PAI DÖN DEN LA CHAH TSAL

Your minds have the intellect that comprehends the
full extent of what can be known, your speech, with its
excellent explanations, becomes the ear-ornament for
those of good fortune. Your bodies are radiantly handsome
with glory renowned, I prostrate to you whom to behold,
hear, or recall is worthwhile.

YI WONG CHÖ YÖN NA TSOG ME TOG DANG
DRI ZHIM DUG PÖ NANG SAL DRI CHAB SOG
NGÖ SHAM YI TRÜL CHÖ TRIN GYA TSO DI
SÖ NAM ZHING CHOG KYÖ LA CHÖ PAR BUL

Pleasing water offerings, various flowers,
fragrant incense, light and scented water.
This ocean of such cloud-like offerings, both actually
arranged and mentally created,
I present to you, O supreme field of merit.

GANG ZHI TOG ME DÜ NÄ SAG PA YI
LÜ NGAG YI KYI MI GE CHI GYI DANG
KYÄ PAR DOM PA SUM GYI MI THUN CHOG
NYING NÄ GYÖ PA DRAG PO SO SOR SHAG

Whatever non-virtues of body, speech and mind
I have accumulated since beginningless time,
and especially any transgressions of my
three vows, I confess over and again with fervent regret
from my heart.

NYING MAI DÜ DIR MANG THÖ DRUB LA TSÖN
CHÖ GYE PANG PE DAL JOR DÖN YÖ CHE
GÖN PO KYÖ KYI LAB CHEN DZÄ PA LA
DAG CHAG SAM PA THAG PE YI RANG NGO

From the depths of our hearts we rejoice O protectors,
in the great waves of your deeds. You who
strove to learn and practice in this degenerate age
and who made your fully-endowed life worthwhile by
abandoning the eight worldly feelings.

JE TSÜN LA MA DAM PA KYE NAM KYI
CHÖ KÜ KA LA KYEN TZEI TRIN TRIG NE
JI TAR TSAM PAI DUL JÄ DZIN MA LA
ZAB GYÄ CHÖ KYI CHAR PA WAB DU SÖL

You, the great masters,
may your sky of dharmakaya
develop the clouds of wisdom and compassion and
shower the vast and profound teachings
as suitable, on the ground of your disciples.

DAG GI JI NYE SAG PAI GE WA DI
TÂN DANG DRO WA KUN LA GANG PEN DANG
KYE PAR JE TSÜN LO ZANG DRAG PA YI
TEN PAI NYING PO RING DU SÄL JE SHOG

I dedicate whatever virtues I have ever collected
for the sake of the teachings and of all
sentient beings and in particular, for the essential teachings
of venerable Lozang Drakpa to shine forever.

PAL DEN TZA WAI LA MA RIN PO CHE
DAG GI CHI WOR PÄ MAI TENG ZHUG LA
KA DRIN CHEN POI GO NA JE ZUNG TE
KU SUNG TUG KYI NGÖ DRUB TZAL DU SOL

Oh glorious and precious root guru, come take your
lotus and moon seat placed here on my head
and keep me safe in your great kindness.
Bestow on me please the powerful attainments
of your body, speech and mind.

MIK ME TSE WAI TER CHEN CHEN RE ZIK
TRI ME KYEN PAI WANG PO JAM PÄL YANG
DÜ PUNG MA LÜ JOM DZE SANG WAI DAK
GANG CHEN KE PAI TSUK GYÄN TSONG KHAPA
LOSANG DRAK PAI ZHAB LA SÖL WA DEB

*[You are Avalokiteshvara, great treasure of compassion not aimed at
dualistic existence,
And Manjushri, master of flawless wisdom,
As well as Vajrapani, destroyer of all the demons without exception
O Tsongkhapa, crown jewel of the sages of the Land of Snows,
Lozang Drakpa, I make requests at your feet.]*

KE PA LUNG GI YÖN TEN KÜN DEN PA
KYE RANG THA BUR DAK KYANG JIN GYI LOB

DRUK PA TOK PAI YÖN TEN KÜN DEN PA
KYE RANG THA BUR DAK KYANG JIN GYI LOB

RIG SUM NGO WO SANG SUM DORJE KU
KYE RANG THA BUR DAK KYANG JIN GYI LOB

THÖ SAM GOM PE SHE RAB PÄL DU SÖL
CHE TSÖ TSOM BE LO DRÖ GYE SU SÖL
CHOG DANG TÜN MONG NGÖ DRUB TZÄL DU SÖL
NYUR DU KYE RANG THA BUR JIN GYI LOB

May the wisdom which follows learning, thinking and meditating increase and may the wisdom of teaching, debating and composing increase. May I achieve ordinary and extraordinary accomplishments.

Bless me to quickly become like you.

DE CHEN LHEN KYE YE SHE CHAR DU SÖL
NGÖ DZIN TRÜL PE DRI MA SEL DU SÖL
SEM NYI TE TSOM TRA WA CHE DU SÖL
NYUR DU KYE RANG THA BUR JIN GYI LOB

May the simultaneously born great bliss shine immediately, and the delusion shadow of inherent existence quickly be cleared. Cut the net of doubts of the true nature of mind.

Bless me to quickly become like you.

FOUNDATION OF ALL PERFECTIONS

A petition to the Lineage gurus for instant realization of the stages on the spiritual path

YÖN TEN KÜN GYI ZHIR GYUR DRIN CHEN JE
TSÜL ZHIN TEN PA LAM GYI TSA WA RU
LEG PAR THONG NE BÄ PA DU MA YI
GÜ PA CHEN PÖ TEN PAR JIN GYI LOB

Following a kind master, foundation of all perfections,
is the very root and basis of the path.
Empower me to see this clearly
and to make every effort to follow well.

LEN CHIK NYE PAY DEL WAY TEN ZANG DI
SHIN TU NYE KA DÖN CHEN SHE GYUR NE
NYIN TSEN KUN TU NYING PO LEN PÄ LO
GYÜN CHÄ ME PAR KYE WAR JIN GYI LOB

Precious human life, gained but once,
has great potential but is easily lost.
Empower me to remember this constantly
and to think day and night of taking its essence.

LÜ SOG YO WA CHU YI CHU BUR ZHIN
NYUR DU JIK PAY CHI WA DREN PA DANG
SHI WAY JE SU LÜ DANG DRI MA ZHIN
KAR NAG LE DRE CHI ZHIN DRANG WA LA

I must remember that death is quick to strike,
for spirit quivers in flesh like a bubble in water;
and after death one's good and evil deeds
trail after one like the shadow trails the body.

NGE PA TEN PO NYE NE NÄ PAY TSOK
TRA ZHING TRA WA NAM KYANG PONG WA DANG
GE TSOK THA DAK DRUP PAR JÄ PA LA
TAG TU BAK DANG DEN PAR JIN GYI LOB

Understanding that this most certainly is true,
may I discard every level of wrong,
and generate an infinite mass of goodness.
Empower me to be thus continually aware.

CHE PE MI NGOM DUH NGEL KÜN GYI GO
YI TEN MI RUNG SI PAY PHUN TSOK KYI
NYE MIK RIK NE THAR WAY DE WA LA
DÖN NYER CHEN POR KYE WAR JIN GYI LOB

Sensual gluttony is a gate to suffering
and is not worthy of a lucid mind.
Empower me to realize the shortcomings of samsara
and to give birth to the great wish for blissful freedom.

NAM DAH SAM PA DE YI DRANG PA YI
DREN DANG SHE ZHIN BAG YÖ CHEN PO YI
TEN PAY TSA WA SO SOR THAR PA LA
DRUP PA NYING POR CHE PAR JIN GYI LOB

And empower me that with mindfulness and alertness,
born from thoughts ultimately pure,
I may live in accord with the holy dharma,
the ways leading to personal liberation.

RANG NYI SI TSOR LHUNG WA JI ZHIN DU
MAR GYUR DRO WA KÜN KYANG DE DRA WAR
THONG NÄ DRO WA DRÖL WAY KHUR CHER WAY
JANG CHUB SEM CHOG JONG PAR JIN GYI LOB

Just as I myself have fallen into samsara's waters,
so have all other sentient beings.

Empower me to see this and really to practice
bodhimind, that carries the weight of freeing them.

SEM TSAM KYE KYANG TSÜL TRIM NAM SUM LA
GOM PA ME NA JANG CHUB MI DRUB PAR
LEG PAR THONG NE GYEL SE DOM PA LA
TSÖN PA DRAK PÖ LOP PAR JIN GYI LOB

Yet without habituation in the three moralities,
thought-training accomplishes no enlightenment.
Empower me to know this deeply and intensely
to train in the various ways of the great bodhisattvas.

LOG PAY YUL LA YENG WA ZHI CHE CHING
YANG DAK DÖN LA TSÜL ZHIN CHÖ PA YI
ZHI NÄ LAK THONG ZUNG DU DEL WAY LAM
NYUR DU GYÜ LA KYE WAR JIN GYI LOB

And empower me to pacify distorted mental wanderings
and to decipher the ultimate meaning of life,
that I may give birth within my mindstream
to the path combining concentration and wisdom.

THÜN MONG LAM JANG NÖ DU GYUR PA NA
THEG PA KÜN GYI CHOK GYUR DOR JE THEG
KEL ZANG KYE WÖ JUK NGOG DAM PA DER
DE LAG NYI DU JUG PAR JIN GYI LOB

One who trains in these common mahayana practices
becomes a vessel worthy of the supreme vehicle, vajrayana.
Empower me that I may quickly and easily
arrive at that portal of fortunate beings.

DE TSE NGÖ DRUB NAM NYI DRUP PAY ZHI
NAM DAG DAM TSIG DOM PAR SUNG PA LA
CHÖ MA MIN PAY NGE PA NYE GYUR NE
SOK DANG DÖ TE SUNG BAR JIN GYI LOB

The foundation of what then produces the two powers
is the guarding of the pledges and commitments
of tantric initiation.

Bless me so that I may have uncontrived knowledge of this
and guard my discipline as I do my very life.

DE NÄ GYÜ DEY NYING PO RIM NYI KYI
NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI
THÜN ZHI NEL JOR CHO LÄ MI YEL WAR
DAM PAY SUNG ZHING DRUP PAR JIN GYI LOB

And bless me so that I may gain realization of the main
practices of the two stages of vajrayana, essence of the
tantric path; and by sitting relentlessly in four daily sessions
of yoga, actualize just what the sages have taught.

DE TAR LAM ZANG TÖN BAY SHE NYEN DANG
TSÜL ZHIN DRUP PAY DROG NAM ZHAB TEN CHING
CHI DANG NANG GI BAR DU CHÖ PAY TSOG
NYE WAR ZHI WAR JIN GYI LAB TU SOL

Empower me that the masters who have unfolded the
sublime path within me and the spiritual friends who have
inspired me may live long;
and that the myriad inner and outer interferences
be completely and utterly calmed forever.

KYE WA KÜN TU YANG DAG LA MA DANG
DREL ME CHÖ KYI PEL LA LONG CHÖ CHING
SA DANG LAM GYI YÖN TEN RAB DZOG NE
DOR JE CHANG GI GO PHANG NYUR THOB SHOK

In all future lives, may I never be parted
from the perfect lamas or the pure ways of dharma.
May I gain every experience of the paths and stages
and quickly attain the stage of Vajradhara.

(conclusion of Ganden Lha Gyema)

PAL DEN TZA WAI LA MA RIN PO CHE
DAG GI NYING KAR PÄ MAI TENG ZHUG LA
KA DRIN CHEN POI GO NE JE ZUNG TE
KU SUNG TUG KYI NGÖ DRUB TZÄL DU SOL

O glorious and precious root guru,
come take your lotus and moon seat at my heart
and keep me safe in your great kindness.
Bestow on me please the powerful attainments of your
body, speech and mind.

PAL DEN TZA WAI LA MA RIN PO CHE
DAG GI NYING KAR PÄ MAI TENG ZHUG LA
KA DRIN CHEN POI GO NE JE ZUNG TE
CHOH DANG TÜN MONG NGÖ DRUB TZÄL DU SOL

O glorious and precious root guru,
come take your lotus and moon seat at my heart
and keep me safe in your great kindness.
Help me to achieve ordinary and extraordinary
accomplishments.

PAL DEN TZA WAI LA MA RIN PO CHE
DAG GI NYING KAR PÄ MAI TENG ZHUG LA
KA DRIN CHEN POI GO NÄ JE ZUNG TE
JANG CHUB NYING POI BAR DU TÄN PAR ZHUG

O glorious and precious root guru,
come take your lotus and moon seat at my heart
and keep me safe in your great kindness.
Remain steadfast until I achieve buddhahood.

(Dedication verses)

TSE RAB KUN DU GYEL WA TSONG KA PAI
TEG CHOG SHE NYEN NGÖ SU DZEI PE TU
GYEL WAI NGAG PÄ LAM SANG DE NYI LE
KE CHIG TSAM YANG DOG PAR MA GYUR CHIG

In life after life, supreme master Tsong Khapa,
please be my mahayana spiritual guide.
May I never be separated for even a minute
From the stainless path praised by the buddhas.

DOR NA KYE SHING KYE WA THAM CHE DU
TÖN PA JAM YANG LA MA JE SUNG ZHING
TEN PA TUB TA KUN KYI YANG TSE CHUG
LO SANG GYEL WA TÄN DANG JE WAR SHOK

In short, throughout all my lives,
may I be guided by the great spiritual friend Manjushri.
May I always meet the superlative path
shown by Tsong Khapa.

DOR NA PAL DHAN LA MÄ KU TSE TEN
KHÄ TSHUN TEN ZIN DHAM PÄ SA TENG GANG
TAN PÄ JIN DAH NGA THANG JOR PA GYÄ
LO ZANG GYAL WÄ TEN PA GYÄ GYUR CHIG

*(Short Mandala Offering if Ganden Lha Gye ma is recited
before teaching:)*

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
RI RAB LING ZHI NYI DÄ GYÄN PA DI
SANG GYE ZHING DU MIG TE UL WA YI
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

By directing to the fields of buddhas
this offering of a mandala built on a base,
resplendent with flowers, saffron water and incense,
adorned with Mount Meru and the four continents,
as well as with the sun and the moon,
may all sentient beings be led to these fields.

IDAM GURU RATNA MANDALA KAM NIR YATA YAMI

LINEAGE PRAYER

PAL DEN TSA WAI LA MA RIN PO CHE
DAG GI CHI WOR PÄ DÄ TENG ZHUG LA
KA DRIN CHEN PO GO NÄ JE ZUNG TE
KU SUNG TUG KYI NGÖ DRUB TSÄL DU SÖL

(To Buddha Shakyamuni)

PHÜN TSOK GE LEK JE WAI TRÜN PEY KU
THA YE DRO WAI RE WA KONG WEY SUNG
MA LÜ SHE JA JI ZHIN ZIK PEY THUG
THUB WANG DOR JE CHANG LA SÖL WA DEB

(To the Lineage from Buddha Shakyamuni to Je Tsong Khapa)

GYA CHEN CHÖ PEI GYÜ LA SÖL WA DEB
ZAB MO TA WEI GYÜ LA SÖL WA DEB
NYAM LEN JIN LAB GYÜ LA SÖL WA DEB
GYÜ PEI LA MA NAM LA SÖL WA DEB

(To the Lineage from Je Tsong Khapa to Pabongk'a)

GANG CHEN SHING TEI SOL JEI TSONG KHAPA
NGÖ TOB RIG PAI WANG CHUK GYAL TSAB JE
DO NGAG TEN PAI DAG PO KHAI DRUBJE
YAB SAI GYÜ PAR CHAI LA SÖL WA DEB

(To Kyabje Ling Rimpoche)

TUB PEI TEN LA THUP WANG NYI PA ZHIN
LUNG TOK DHAM CHÖ DZIN LA DA TREL WA
NAM PAR GYEL WEI TRIN LAI SA SUM LA
WANG GYUR JE TSÜN LA MAR SÖL WA DEB

(To Kyabje Trijang Rimpoche)

LO SANG GYEL WA KUN GYI YE SHE NE
CHIK DU TRI ME GYEL TEN DZIN PEI TSO
RAP JAM KYIL KOR GYA TSOI TRO DÜ GÖN
TRIN CHEN LA MÄ ZHAB LA SÖL WA DEB

(To His Holiness the Dalai Lama)

JAM PEL DOR JE NGA LA WANG JOR ZHING
LO DRÖ DUM ZANG YE SHE DÜ TSI TAM
TEN ZIN GYA CHEN ROL TSO ZAI PAI GYEN
PAG CHOK CHAG NA PEI MOR SÖL WA DEB

(To Kyabje Gelek Rimpoche)

LO SANG GYAL TEN NYIN JE ZOM SER GYI
GELEK WÖ NANG CHOG GYAR JE PA LA
DA TEL CHOG LE NAM PAR GYAL WAI GÖN
DEN CHOG JE TSÜN LA MA SÖL WA DEB

(To the rest of the Masters)

RAB JAM SUNG RAB KÜN LA TA WÄ MIG
KEL SANG THAR PAR DÖ PAI JUG NGOG CHOK
TSEI WEI CHÖ PE THAB KHAI ZAI PA YI
SEL ZAI SHEI NYEN NAM LA SÖL WA DEB
KYEI WA KÜN TU YANG DAH LA MA DANG
DREL MEI CHÖ KYI PEL LA LONG CHÖ CHING
SA DANG LAM GYI YÖN TEN RAB DZOG NEI
DOR JE CHANG GI GO PANG NYUR TOB SHOK

THE THREE PRINCIPLES OF THE PATH

LAM GYI TSO WO NAM SUM KYI TSA WA ZHUK SO

Translation by Gelek Rimpoche

JE TSÜN LA MA NAM LA CHAG TSAL LO

Homage to the Great Masters

1. GYAL WEY SUNG RAB KÜN GYI NYING POI DÖN
GYAL SE DAM PA NAM KYI NGAG PEY LAM
KAL DEN THAR DÖ NAM KYI JUK NGO DE
JI TAR NÜ ZHIN DAK GI SHE PAR JA

Heart of the Buddha's teachings,
path praised by bodhisattvas,
gateway to liberation,
this I will explain as best I can.

2. GANG DAH SI PEY DE LA MA CHAK SHING
DAL JOR DÖN YÖ JA CHIR TSÖN PA YI
GYAL WA GYE PEY LAM LA YI TÖN PEY
KAL DEN DE DAK DANG WEY YI KYI NYÖN

Not addicted to samsara's delights,
fulfilling the mission of precious life
pursuing the fully reliable path,
listen with a clear mind, you fortunate one.

3. NAM DAH NGE JUNG ME PAR SI TSO YI
DE DRE DÖN NYER ZHI WEY THAB ME LA
SI LA KAM PA YI KYANG LÜ CHEN NAM
KÜN NE CHING CHIR THOK MAR NGE JUNG TSAL

Lacking the determination to be free,
you remain stupefied by samsara's delights.
Since obsession ropes all beings to samsara,
first free yourself from it.

4. DAL JOR NYE KA TSE LA LONG ME PA
YI LA GOM PEY TSE DI NANG SHE DOK
LE DRE MI LU KOR WEY DUK NGEL NAM
YANG YANG SAM NA CHE MI NANG SHE DOH

Wonderful is this life, short its nature.
Don't cheat yourself with fleeting pleasure.
Deeply contemplate the certainty of karma
and the constant suffering of samsara.
See beyond the cycle of lives.

5. DE TAR GOM PEY KHOR WEY PÜN TSOK LA
YI MÖN KE CHIK TSAM YANG MI KYE ZHING
NYIN TSEN KÜN TU THAR PA DÖN NYER LO
JUNG NA DE TSE NGE JUNG KYE PA LAH

No longer craving fantasy,
a steadfast desire for liberation,
attaining these two is the first breakthrough.

6. NGE JUNG DE YANG NAM DAK SEM KYE KYI
ZIN PA ME NA LA ME JANG CHUB KYI
PHUN TSOK DE WEY GYU RU MI GYUR WEY
LO DEN NAM KYI JANG CHUB SEM CHOK KYE

Seeking freedom for yourself alone
can never bring the exaltation of peerless
buddhahood.
Therefore the wise develop bodhimind.

7. SHUK DRAK CHU O ZHI YI GYÜN KYI KYER
DHOK KÄ LE KYI CHING WA DAM PÖ DAM
DAK DZIN CHAK KYI DRA WEY BUB SU TSÜ
MA RIK MÜN PEY MAK CHEN KÜN NE THIB

Swept away by four raging rivers,
tightly bound by karmic chains, so hard to escape,
trapped in the iron cage of self grasping,
shrouded by pitch-black ignorance,

8. MU ME SI PAR KYE ZHIN KYE WA RU
DUK NGEL SUM GYI GYÜN CHE ME PAR NAR
NÄ KAB DI DRAR GYUR PEY MA NAM KYI
NANG TSUL SAM NÄ SEM CHOK KYE PAR DZÖ

born again and again in endless cycles of life,
constantly tortured by the three sufferings,
all our mothers are in this plight.
Please generate ultimate compassion and love.

9. NÄ LUK TOK PEY SHE RAB MI DEN NA
NGE JUNG JANG CHUB SEM LA GOM JE KYANG
SI PEY TSA WA CHE PAR MI NÜ PEY
DE CHIR TEN DREL TOK PEY THAB LA BE

Without opening the wisdom eye,
seeking freedom and generating bodhimind
cannot cut the root of samsara.
Strive to see interdependence.

10. GANG ZHIK KHOR DE CHÖ NAM THAM CHE KYI
GYÜ DRE NAM YANG LU WA ME TONG ZHING
MIK PEY TE SO GANG YIN KÜN ZHIK NA?
DE NI SANG GYE GYE PEY LAM LA ZHUK

Whoever sees that cause and effect
can never fail in samsara or beyond
and destroys all objectivity,
has entered the path that Buddha enjoys.

11. NANG WA TEN DREL LU WA ME PA DANG
TONG PA KHE LEN TREL WEY GO WA NYI
JI SI SO SOR NANG WA DE SI DU
DA DUNG THUB PEY GONG PA TOK PA ME

Interdependent appearance—infallible.
Emptiness—inexpressible reality.
As long as these two seem separate,
Buddha's insight is not understood.

12. NAM ZHIK RE JOG ME PAR CHIK CHAR DU
TEN DREL MI LUR THONG WA TSAM NYI NÄ
NGE SHE YÜL GYI DZIN TANG KÜN JIK NA
DE TSE TA WEY CHE PA DZOG PA LAK

Perceived simultaneously without alternation,
seeing infallible interdependence
destroys objective identity.
With this, the analysis of wisdom is complete.

13. ZHEN YANG NANG WEY YÖ THAR SEL WA DANG
TONG PEY ME TAR SEL ZHING TONG PA NYI
GYÜ DANG DRE BUR CHAR WEY TSÜL SHE NA
THAR DZIN TA WEY TROK PAR MI GYUR RO

Further, appearance eliminates the extreme of existence.
Emptiness eliminates non-existence.
Emptiness itself is cause and effect.
Understanding this protects from these extremes.

14. DE TAR LAM GYI TSO WO NAM SUM GYI
NE NAM RANG GI JI ZHIN TOK PEY TSE
WEN PA TEN TE TSÖN DRUK TOP KYE NE
TEN GYI DÜN MA NYUR DU DRUB SHIK BU

Once you understand the essence of the three principles,
maintain solitude and great enthusiasm my child,
and quickly achieve the ultimate mission of life.

LINES OF EXPERIENCE

LAM RIM DÜ-DÖN

The Abbreviated Points of the Graded Path

1. PHÜN TSOG GE LEK CHE WAI TRÜN PEY KU
THAR YE DRO WAI RE WA KONG WEY SUNG
MA LÜ SHE JA JI ZHIN ZIK PEY THUK
SHA KYEY TSO WO DE LA GO CHAG TSEL

I prostrate before you, (Buddha) head of the Shakya clan. Your enlightened body is born out of tens of millions of positive virtues and the perfect accomplishments. Your enlightened speech grants the wishes of limitless beings. Your enlightened mind sees all knowables as they are.

2. DA ME TÖN PA DE YI SE KYI CHOK
GYAL WAI DZE PA KÜN GYI KHUR NAM NE
DRANG ME ZHING DU TRÜL PÄ NAM RÖL WA
MI PAM JAM PAI YANG LA CHAG TSEL LO

I prostrate before you, Maitreya and Manjushri, supreme spiritual sons of this peerless teacher. Assuming responsibility (to further) all Buddha's enlightened deeds, you sport emanations to countless worlds.

3. SHIN TU PAK PAR KAR WA GYAL WAI YUM
JI ZHIN GONG PA DREL DZE DZAM LING GYEN
LU DRUB THOK ME CHE NI SA SUM NA
YONG SU TRAK PEY ZHAB LA DAG CHAG TSEL

I prostrate before your feet, Nagarjuna and Asanga, embellishments of our southern continent. Highly famed throughout the three realms, you have commented on the most difficult to fathom “mother of the buddhas” according to exactly what was intended.

4. SHIN TA CHEN PO NYI LE LEK GYÜ PAI
ZAB MÖ TA WA GYA CHEN CHÖ PEY LAM
MA NOR YONG SU DZOK PEY NE DÜ PAI
DAM PEY DZÖ DZIN MAR ME DZE LA DÜ

I bow to Dipamkara (Atisha), holder of a treasure of instructions. All the complete, unmistakable points concerning the paths of profound view and widespread action, transmitted intact from these two great forerunners, can be included within it.

5. RAB JAM SUNG RAB KÜN LA TA WEY MIG
KEL SANG THAR PAR DRÖ PEY JUK NGOG CHOG
TSE WAI CHÖ PEY THAB KE DZE PA YI
SEL DZE SHE NYEN NAM LA GÜ CHAG TSEL

Respectfully, I prostrate before my own (two) spiritual masters. You are the eyes allowing (disciples) to behold all of the infinite scriptural pronouncements, the best ford for those of good fortune to cross to liberation. You make everything clear through your skillful deeds which are moved by intense loving concern.

6. DZAM LING KE PA YONG KYI TSUK GI GYEN
NYEN PAI BA DEN DRO NA LHAND NGE WA
LU DRUB THOK ME NYI LE RIM ZHIN DU
LEK GYÜ JANG CHUB LAM GYI RIM PA NI
KYE GÜ DÖ DÖN MA LÜ KONG WE NA
DAM PA RIN CHEN WANG GI GYAL PO TE
ZHUNG ZANG TRONG GI CHU WO DU WAI CHIR
PAL DEN LEK PAR SHE PEY GYA TSO-WANG YIN

The stages of the path to enlightenment have been transmitted intact by those who have followed in order, both from Nagarjuna and Asanga, those crowning jewels of all erudite masters of our southern continent and the banner of whose fame stands out above the masses. As (following these stages) can fulfill every desirable aim of all nine kinds of beings, they are a power granting king of precious instruction. Because they collect the streams of thousands of excellent classics, they are indeed an ocean of illustrious, correct explanation.

7. TEN PA THAM CHE GAL ME TOK PA DANG
 SUNG RAB MA LÜ DAM PAR CHAR PA DANG
 GYAL WEY GONG PA DE LAK NYE PA DANG
 NYE CHÖ CHEN POI YANG SA LE KYANG SUNG
 DE CHIR GYA BÖ KHE PEY KYE BO NI
 KAL DEN DU ME TEN PEY DAM PA CHOK
 KYE BU SUM GYI LAM GYI RIM PA YI
 YI RAB MI TROK CHÖ DEN SU ZHIK YÖ

(Atisha's text) makes it (easy) to understand how there is nothing incompatible in all (Buddha's) teachings and makes every scriptural pronouncement, without exception, dawn on your mind as a personal guideline. It makes it easy to discover what Buddha intended and protects you as well from the abyss of "the great mistake." Because of these (four benefits), what discriminating person among the erudite masters of India and Tibet will not have his or her mind be completely taken by these stages of the path (arranged) according to three levels of motivation, the supreme instructions to which many fortunate ones have devoted themselves.

8. SUNG RAB KÜN GYI NYING PO DU DU WA
 TSÜL DI THÜN RE TONG DANG NYEN PE KYANG
 DAM CHÖ CHE DANG THÖ PEY PHEN YÖN TSOK
 LAB CHEN DÜ BAR NGE PE DE DÖN SAM

Although (there is much merit to be gained from) listening to or reciting even once this brief manner (of Atisha's text) in which can be included the essential points of all the scriptural pronouncements, yet it is certain that you will amass even greater waves of beneficial collections from actually teaching and studying the sacred dharma (contained within). Therefore you should consider the points (for doing this properly).

9. DE NE DI CHIR LE TSOK JI NYE PEY
 TEN DREL LEK PAR DRIK PEY TSA WA NI
 LAM TÖN SHE NYEN DAM PA BE PA YI
 SAM DANG JOR WE TSUL ZHIN TEN PA RU
 THONG NE SOK GYI CHIR YANG MI TONG WAR
 KAR ZHIN DRUB PEY CHÖ SAM NYE PAR CHE
 NAL JOR NGE KYANG NYAM LEN DE TAR GYI
 THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

Then after (having taken refuge), you should see that the root cause excellently propitious for as great a mass of good fortune as possible for this and future lives is proper, zealous devotion in thoughts and actions to your sacred guru who shows you the path (to enlightenment). Thus you should please him by offering your practice of exactly what he says, which you would not forsake even at the cost of your life. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

10. DAL WEY TEN DI YI ZHIN NOR LE LHAK
 DE DRA NYE PA DA RE TSAM ZHIG YIN
 NYE KAR JIG LA NAM KEY LOK DANG DRA
 TSUL DI SAM NE JIK TEN JA WA KÜN
 PÜN PA CHAR WA ZHIN DU TOK GYUR NÄ
 NYIN TSEN KÜN TU NYING PO LEN PA GÖ
 NAL JOR NGE KYANG NYAM LEN DE TAR GYI
 THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

This working basis (of a human form endowed) with liberties is superior to a wish granting gem. Moreover, such is only obtained this very one time. Difficult to acquire and easily lost, (it passes in a flash) like lightning in the sky. Considering how (easily this can happen at any time) and realizing that all worldly activities are as (immaterial as) chaff, you must try to take advantage of its essential significance at all times, day and night. I, the yogi, have practiced in the same way.

11. SHI NE NGEN DROR MI KYE DENG ME CHING
DE YI JIK KYOB KÖN CHOK SUM DU NGE
DE CHIR KYAB DRO SHIN TU TEN PA DANG
DE YI LAB CHA NYAM PA ME PAR JA

DE YANG KAR NAK LE DRE LEK SAM NÄ
LANG DOR TSUL ZHIN DRUB LA RAK LE SO
NAL JOR NGE KYANG NYAM LEN DE TAR GYI
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

After death, there is no assurance that you will not be reborn in one of the three unfortunate states. Nevertheless, it is certain that the three jewels of refuge have the power to protect you from their terrors. For this reason, your taking of refuge should be extremely solid and you should follow its advice without ever letting (your commitments) weaken. Moreover, (your success in) so doing depends on your considering thoroughly which are the black or the white karmic actions together with their results and then living according to the guides of what is to be adopted or rejected. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

12. LAM CHOK DRUB LA TSEN NYI TSANG WAI TEN
MA NYE PAR DU SA CHÖ MI ONG WE
DE YI MA TSANG ME PEY GYU LA LAB
GO SUM DIG TUNG DRI ME BAK PA DI

LHAK PAR LE DRIB JONG WA NE CHE WE
GYÜN DU TOB ZHI TSANG WAR TEN PA CHE
NAL JOR NGE KYANG NYAM LEN DE TAR GYI
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

The fullest strides (of progress) in actualizing the supreme paths will not come about unless you have attained a working basis (of an ideal human body) that is complete with (all eight ripened favorable) qualities.

Therefore you must train in the causal (virtuous actions) that will preclude (your attainment of such a form) from being incomplete. (Furthermore) as it is extremely essential to cleanse away the stains of black karmic debts and downfalls (from broken vows) tarnishing the three gateways (of your body, speech and mind) and especially (to remove) your karmic obstacles (which would prevent such a rebirth), you should cherish continually devoting yourself to (applying) the complete set of four opponent powers (which can purge you of them). I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

13. DUK DEN NYE MI SAM LA MA BE NA
 THAR PA DÖN NYER JI ZHIN MI KYE ZHING
 KÜN JUNG KHOR WAI JUG RIM MA SAM NA
 KHOR WEY TSA WA CHÖ TSÜL MI SHE PAI
 SI LE NGE JUNG KYO SHE TEN PA DANG
 KHOR WA GONG GI CHING PA SHE PA CHE
 NAL JOR NGE KYANG NYAM LEN DE TAR GYI
 THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

If you do not make an effort to think about true sufferings and their drawbacks, you will not properly develop a keen interest to work for liberation. If you do not consider the stages whereby (true) origins of all suffering place and keep you in cyclic existence, you will not know the means for cutting the root of this vicious circle. Therefore you should cherish exuding total disgust and renunciation of such existence, while knowing which factors bind you to its wheel. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

14. SEM KYE THEK CHOK LAM GYI ZHUNG SHING TE
LAB CHEN CHÖ PA NAM KYI ZHI DANG TEN
TSOK NYI KÜN LA SER GYUR TSI TA BU
RAB JAM GE TSOK DÜ PAI SÖ NAM TER

DE TAR SHE NE GYAL SE PA WO NAM
RIN CHEN SEM CHOK THUK DAM THIL DU DZIN
NAL JOR NGE KYANG NYAM LEN DE TAR GYI
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

Ever-enhancing your enlightened motive of bodhicitta is the mainstay for the supreme vehicle's path. It is the basis and foundation for great waves of (altruistic) conduct (to bring you to enlightenment).

Like a gold-making elixir, (it turns) everything (you do) into the two collections, (building up) a treasure of merit gathered from infinitely collected virtues. Knowing this, the bodhisattvas have held this supreme precious mind as their innermost mental bond. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

15. JIN PA DRO WAI RE KONG YIN ZHIN NOR
SER NAI DÜ PA CHÖ PE TSÖN CHA CHOK
MA ZHUM NYING TOB KYE PAI GYAL SE CHÖ
NYEN PEY DRAK PA CHOK CHUR DROK PEY ZHI

DE TAR SHE NE LÜ DANG LONG CHÖ GE
YONG SU TONG WEY LAM SANG KHÄ PE TEN
NAL JOR NGE KYANG NYAM LEN DE TAR GYI
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

Generosity is the wish-granting gem by which you can fulfill the hopes of sentient beings. It is the best weapon for cutting the knot of miserliness. It is the (altruistic) conduct which enhances your self-confidence and undaunted courage (to help everyone towards enlightenment). It is the basis for your good reputation to be proclaimed in the ten directions.

Knowing this, the wise have devoted themselves to the excellent path of completely giving away their body, possessions and merit. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

16. TSÜL TRIM NYE CHÖ DRI MA TRÜ PEY CHU
 NYÖN MONG TSA DHUNG SEL WEY DA WAI Ö
 KYE GÜ Ü NA LHÜN PO TA BUR ZHIN
 TOB KYI DEG PA ME PAR DRO KÜN DÜ
 DE TAR SHE NE YANG DAG LANG PEY TRIM
 DAM PA NAM KYI MI ZHIN ZUNG WAR DZE
 NAL JOR NGE KYANG NYAM LEN DE TAR GYI
 THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

Moral discipline is the water to wash away the stains of faulty actions. It is the ray of moonlight to cool the scorching heat of the delusions. (It makes you) radiant like a Mount Meru in the midst of the nine kinds of beings. By its power, you are able to bend all beings (to your good influence) without (recourse to) mesmerizing glares. Knowing this, the holy ones have safeguarded, as they would their eyes, the rules they have accepted (to keep) purely. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

17. ZÖ PA TOB DEN NAM LA GYEN GYI CHOK
 NYÖN MONG DUNG WEY KHA THUB KÜN GYI PHÜL
 ZHE DANG LAK DRÖ DRA LA NAM KHA DING
 TSEG TSUB TSÖN LA SA WAI GO CHA YIN
 DE TAR SHE NE ZÖ CHOG GO CHA LA
 NAM PA NA TSO TSÜL GYI GOM PAR DZE
 NAL JOR NGE KYANG NYAM LEN DE TAR GYI
 THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

Patience is the best adornment (to wear) for those with power and the perfect ascetic practice for those tormented by delusions. It is the high-soaring eagle as the enemy of the snake of anger and the thickest armor against the weapons of abusive language.

Knowing this, (the wise) have accustomed themselves in various ways and forms to the armor of supreme patience. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

18. MI DOK TEN PEY TSÖN DRUK GO GÖ NA
LUNG TOK YÖN TEN YAR NGÖ DA ZHIN PHEL
CHÖ LAM THAM CHE DÖN DANG DEN PAR GYUR
GANG TSAM LE KYI THAR NAM YI ZHIN DRUB

DE TAR SHE NE LE LO KÜN SEL WEY
LAB CHEN TSÖN DRUK GYAL SÄ NAM KYI TSAM
NAL JOR NGE KYANG NYAM LEN DE TAR GYI
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

Once you wear the armor of resolute and irreversible enthusiastic perseverance, your expertise in the scriptures and insights will increase like the waxing moon. You will make all your actions meaningful (for attaining enlightenment) and will bring whatever you undertake to its intended conclusion. Knowing this, the bodhisattvas have exerted great waves of joyous effort, washing away all laziness. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

19. SAM TEN SEM LA WANG GYUR GYAL PO TE
 ZHAG NA YO ME RI YI WANG PO ZHIN
 TANG NA GE WEY MIK PA KÜN LA JUK
 LÜ SEM LE SU RUNG WAI DE CHEN TREN
 DE TAR SHE NE NAL JOR WANG PO NAM
 NAM YENG DRA JOM TING DZING GYÜN DU TEN
 NAL JOR NGE KYANG NYAM LEN DE TAR GYI
 THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

Meditative concentration is the king wielding power over the mind. If you fix it (on one point), it remains there immovable like mighty Mount Meru. If you project it, it can permeate any virtuous object (at will). It leads to the great exhilarating bliss of having your body and mind be applicable (to any virtuous task). Knowing this, the yogis of (mental) control have devoted themselves continuously to single-minded concentration which overcomes the enemies of mental wandering (and dullness). I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

20. SHE RAB ZAB MÖ DE NYI TA WEY MIK
 SI PEY TSA WA DRUNG NE CHIN PEY LAM
 SUNG RAB KÜN LE NGAG PEY YÖN TEN TER
 TI MUK MÜN SEL DRÖN MEY CHOK TU DRAK
 DE TAR SHE NE THAR DÖ KHE PA YI
 LAM DE BE PA DU ME KYE PAR DZE
 NAL JOR NGE KYANG NYAM LEN DE TAR GYI
 THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

Discriminating awareness is the eye with which to behold profound voidness and the path by which to uproot (ignorance). The source of cyclic existence is the treasure of genius praised in all the scriptural pronouncements and is renowned as the supreme lamp that eliminates the darkness of closed-mindedness. Knowing this, the wise who have wished liberation have advanced

themselves along this path with every effort. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

21. TSE CHIK SAM TEN TSAM LA KHOR WA YI
TSA WA CHÖ PAI NÜ PA MA THONG ZHING
ZHI NE LAM DANG DREL WEY SHE RAB KYI
JI TSAM CHE KYANG NYÖN MONG MI DOK PE

YIN LUK PHU THAK CHÖ PEY SHE RAB DE
YO ME ZHI NE TA LA KYÖN NE NI
THAR DREL U MEY RIK PEY TSÖN NÖN GYI
THAR DZIN MIK TÄ THAM CHE JIK JE PEY

TSÜL ZHIN CHÖ PEY YANG PEY SHE RAB KYI
DE NYI TOK PEY LO DRÖ GYE PAR DZE
NAL JOR NGE KYANG NYAM LEN DE TAR GYI
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

In (a state of) merely single-pointed meditative concentration, you do not have the insight (which gives you) the ability to cut the root of cyclic existence. Moreover, devoid of a path of mental quiescence, discriminating awareness (by itself) cannot turn back the delusions, no matter how much you analyze them. Therefore, on the horse of unwavering mental quiescence, (the masters) have mounted the discriminating awareness that is totally decisive about how things exist. Then with the sharp weapon of the middle path logic, devoid of extremes, they have used wide-ranging discriminating awareness to analyze properly and destroy all underlying supports for their (cognitions) aimed at grasping for extremes. In this way they have expanded their intelligence which has realized voidness. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

22. TSE CHIK GOM PE TING DZIN DRUB PA NI
MÖ PAR CHI TSAL TSÜL ZHIN CHÖ PA YI
SO SOR TOK PA YI KYANG YIN LUK LA
YO ME SHIN TU TEN PAR NE PA YI

TING DZIN KYE PAR THONG NE ZHI LHAK NYI
ZUNG DREL DRUB LA TSÖN NAM YA TSEN NO
NAL JOR NGE KYANG NYAM LEN DE TAR GYI
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

Once you have achieved single minded concentration, through accustoming yourself to single-pointedness of mind your examination then of individual phenomena with a proper analysis should itself enhance your single-minded concentration. Settle extremely firmly, without any wavering, on the actual way in which all things exist. Seeing this the zealous have marvelled at the attainment of a union of mental quiescence and penetrative insight. Is there need to mention that you should pray (to attain one as well)? I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

23. NYAM ZHAK NAM KHA TA BUI TONG NYI DANG
JE THOB GYU MA TA BUI TONG PA NYI
GOM NE THAB SHE ZUNG DU DREL WA YI
GYAL SÄ CHÖ PEY PHA RÖL DRO WA NGAG

DE TAR TOK NÄ CHOK REI LAM GYI NI
TSIM PA ME PA KEL SANG NAM KYI LUK
NAL JOR NGE KYANG NYAM LEN DE TAR GYI
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

(Having achieved such a union) you should meditate both on space-like voidness while completely absorbed (in your meditation sessions) and on illusion-like voidness when you subsequently arise. By doing this you will, through your union of methods and awareness, become praised as someone perfecting the bodhisattvas' conduct. Realizing this, those with the good fortune (to have

attained enlightenment) have made it their custom never to be content with merely partial paths. I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

24. DE TAR GYÜ DANG DRE BÜ THEK CHEN GYI
LAM CHOK NYI KAR GÖ PAI THÜN MONG LAM
JI ZHIN KYE NE KHE PEY DE PÖN GYI
GÖN LA TEN NE GYÜ DHE GYA TSO CHER

ZHUK NE YONG DZOK MEN NGA TEN PA DE
DAL JOR THOB PA DÖN DANG DEN PAR JÄ
NAL JOR NGE KYANG NYAM LEN DE TAR GYI
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO

(Renunciation, an enlightened motive and a correct view of voidness)are necessary in common for (achieving) supreme paths through either of the two mahayana vehicles of (practicing) causes (for enlightenment) or (simulating now) the results (you will achieve). Therefore once you have properly developed like this these (three principal) paths, you should rely on the skillful captain (of a fully qualified tantric master) as your protector and set out (on this latter, speedier vehicle) across the vast ocean of the (four) classes of tantra. Those who have (done so and) devoted themselves to his or her guideline instructions have made their attainment of (a human body with all) liberties and endowments have its full meaning (by achieving enlightenment in their very lives). I, the yogi, have practiced just that. If you would also seek liberation, please cultivate yourself in the same way.

25. RANG GI YI LA GOM PAR JA CHIR DANG
KEL SANG ZHEN LA-ANG PHAN PAR GYA WEY CHIR
GYAL WA GYE PAI YONG SU DZOK PEY LAM
GO LAI NGA GI SHE PEY GE WA DE

DRO WA KÜN KYANG NAM DAG LAM ZANG DANG
DREL ME GYUR CHIK CHE NI MÖN LAM DEB
NAL JOR NGE KYANG MÖN LAM DE TAR TAB
THAR DÖ KYE KYANG DE ZHIN DEB TSEL LO

In order to accustom this to my own mind and also to benefit others as well who have the good fortune (to meet with a true guru and be able to practice what he or she teaches), I have explained here in easily understandable words the complete path pleasing to the buddhas. I pray that the merit from this may cause all sentient beings never to be parted from these pure and excellent paths. I, the yogi, have offered prayers for just that. If you would also seek liberation, please offer prayers in the same way.

THE LAMA CHÖPA

Instantaneous Arising

1. DHE CHEN NGANG LAY RANG NYI LA MA LHA
GANG DER SAL WAY KU LAY Ö ZER TSOH
CHOH CHUR TRÖ PAY NÖ CHÜ JIN LAB PAY
DAK PA RAP JAM BA ZHIK YÖN TEN GYI
KÖ PAY KHYE PAR PHÜN SUM TSOK PAR GYUR

From great bliss I arise as the lama yidam.
My body radiates light, transforming all existence.
Everything becomes pure.

Refuge and Bodhimind

2. RAP KAR GE SEM CHEN PÖ NGANG NYI NAY
DHAH DANG KHA NYAM MA GEN SEM CHAN NAM
DENG NE JI SI JANG CHUB NYING PÖ BAR
LA MA KÖN CHOH SUM LA KYAP SU DRO

With a radiant pure mind, I and all beings
From now until we reach the heart of enlightenment
Take refuge in the lama and three precious jewels.

NAMO GURUBYE
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA (3x)

3. MA SEM CHAN KÜN GYI DHÖN GYI CHIR
DHAH NYI LA MA LHAR GYUR NAY
SEM CHEN THAM CHAY LA MA LHA-I
GO PHANG CHOH LA GÖ PAR JA

To benefit all beings,
I will become a lama yidam and lead all beings
To a lama yidam's supreme enlightenment.

4. MA SEM CHAN THAM CHAY KYI DHÖN DU
DHAH GI TSHE DHI NYI LA NYUR WA NYUR WAR
DHÖ MAY SANG GYAY LA MA LHA-I
GO PHANG NGÖN DHU JAY

For the sake of all beings,
I shall quickly, quickly in this very life
Become a lama yidam, primordial buddha.

MA SEM CHAN THAM CHE DHUK NGEL LAY DREL
DHE CHEN SANG GYAY KYI
SA LA GÖ PAR JA
DHE YI CHIR DHU LAM ZAP MO LA MA LHA-I
NEL JOR NYAM SU LANG WAR GYI—O

I shall liberate all beings from suffering
And lead them to the great bliss of buddhahood.
Therefore I practice the profound path
Of the yoga of the lama yidam.

Blessing the Offering

5. OM AH HUNG (3x)

NGO WO YE SHE LA NAM PAR NANG CHÖ DHANG
CHÖ DZEY SO SÖ NAM PA JE LAY WANG PO
DRUK GI CHÖ YÜL DHU DHE TONG GI YE SHE KHYE
PAR CHEN KAY PAY SA DHANG BAR NANG NAM KHAY
KHYÖN THAM CHAY YONG SU KHYAP PAY
CHI NANG SANG WAY CHÖ TRIN DHAM DZAY CHEN
ZIH SAM GYI MI KYAP PAY GANG WAR GYUR

Nature pure
Offerings appear
Arousing bliss-void
Filling space

Generating the Supreme Field

6. DHE TONG YEER MEY LHA LAM YANG PAR
KÜN ZANG CHÖ TRIN TRIG PAY Ü
LO MA ME TOH DRE BÜ YONG DZE
DHÖ GÜ PAH SAM JÖN PEI TSER
DHONG NGA BAR WEI RIN CHEN TRI TENG
CHU KYE NYI DHA GYE PEI TENG

In the space of bliss-void inseparable
Amidst wondrous clouds of infinite offerings
Is the tree that grants our every wish,
Adorned with flowers, leaves and fruit.
At its crown, on a lion throne ablaze with jewels,
You sit on a lotus, sun and full moon, my root guru,
Kind in three ways, the essence of all buddhas.

7. KA DRIN SUM DHEN TSA WEI LA MA
SANG GYAY KÜN GYI NGO WO NYI
NAM PAR NGUR MIK DZIN PEI GE LONG
ZHEL CHIK CHAH NYI DZUM KAR TRO
CHAH YEE CHÖ CHEY YÖN PA NYAM ZHAH
DÜ TSI GANG WAY LHUNG DZEY NAM
GUR GUM DHANG DHEN CHÖ GÖ SUM SÖL
SER DOH PEN ZHEY U LA DZEY
THUH KAR KHYAP DHAH DOR JE CHANG WANG
ZHAL CHIK CHAH NYI KU DOH NGO

You appear as a fully ordained monk
With one face, two hands and a radiant smile.
Your right hand makes the gesture of teaching;
Your left, in meditation, holds a bowl of nectar.
You wear three saffron robes
And a golden scholar's hat.
At your heart is buddha Dorje Chang,
Blue in color, one face, two hands

8. DOR DRIL ZUNG NEY YEENG CHUH MAR KHYÜ
LHEN KYE DHE TONG RÖL PAY GYAY
NAM MANG RIN CHEN GYEN GYI TRE SHING
LHA DZAY DHAR GYI NAM ZAY LUP
TSHEN PEI GYEN DHEN Ö ZER TONG BAR
JA TSHÖN NA NGAY KOR WEI Ü
DOR JE KYIL TRUNG TSHÜL GYI ZHUH PAY
PHUNG PO NAM DHANG DHE SHEK NGA

Holding vajra and bell, embracing Yingchugma.
You delight in the play of simultaneous bliss and void.
Adorned with jeweled ornaments and garments of heavenly silk,
Surrounded by a beautiful rainbow, you sit in diamond posture
Radiant and with every sign and mark.
Your purified aggregates are the five blissful buddhas,

9. KHAM ZHI YUM ZHI KYE CHEY TSA GYÜ
TSIK NAM JANG CHUP SEM PA NGÖ
BA PU DRA CHOM NYI TRI CHIK TONG
YEN LAH TRÖ WÖ WANG PO NYI
Ö ZER CHOH KYONG NÖ JIN SANG WA
JIG TEN PA NAM ZHAP KYI DHEN
THA KOR RIM ZHIN NGÖ GYÜ LA MA
YI DHAM KYIL KHOR LHA TSOH DHANG

10. SANG GYAY JANG SEM PA WO KHA DRO
TEN SUNG GYA TSÖ KOR NAY ZHUH
DHE DHAH GO SUM DOR JE SUM TSEN
HUNG YIH Ö ZER CHAK KYU YI
RANG ZHIN NAY NEY YE SHEI PA NAM
CHEN DRANG YEER MEY TEN PAR GYUR

Your four elements, the four consorts.
Your senses, channels and joints are actually bodhisattvas.
The hairs of your body are twenty-one thousand arhats.
Your limbs, the wrathful protectors,
Your light rays, directional guardians,
And all worldly beings are sheltered at your feet.

You are encircled by a sea of root and lineage lamas,
yidams, buddhas, bodhisattvas,
Heroes, dakinis and dharma protectors,
Their three doors marked by OMAH HUNG.
From HUNG, hooking light rays invite the wisdom beings
From their natural abodes to remain inseparable.

Invocation

11. PHÜN TSOH DHE LEK JUNG NAY DHÜ SUM GYI
TSA GYÜ LA MA YI DHAM KÖN CHO H SUM
PA WO KHA DRO CHÖ KYONG SUNG TSOH CHEY
THUH JAY WANG GI DHIR SHEK TEN PAR ZHUK

You are the source of all happiness and joy:
Root and lineage lamas, yidams, three jewels,
Heroes, dakinis and dharma protectors.
Out of your great compassion, please come
here to stay.

12. CHÖ NAM RANG ZHIN DRO ONG KÜN DREL YANG
NA TSOH DHUL JAY SAM PA JI ZHIN DHU
CHIR YANG CHAR WAY KYEN TSEI TRIN LAY CHEN
KYAP GÖN DHAM PA KHOR CHAY SHEG SU SÖL

In nature, phenomena are free of coming or going,
Yet you appear, performing deeds
Of perfect love and knowledge,
To suit the needs of various disciples.
Great protector with your circle, please come here now.

13. OM GURU BUDDHA BODHISATTVA DHARMAPALA
SAPARIWARA EH HYA HI DZAH HUNG BAM HOH
YE SHEI PA NAM DHAM TSIK PA
DHANG NYI SU MAY PAR GYUR

The wisdom and commitment beings become one.

Seven Limbs: Praise

14. GANG GI THUH JE DHE WA CHEN PÖ YEENG
KU SUM GO PHANG CHOH KYANG KAY CHIK LA
TSÖL DZE LA MA RIN CHEN TA BÜ KU
DOR JE CHEN ZHAP PAY MOR CHAH TSEL LO

I praise you, who with great compassion bestows
In an instant the three bodies of great bliss.
Oh lama like a wish-fulfilling jewel,
You hold the vajra. May I become like you!

15. RAP JAM GYEL WA KÜN GYI YE SHE NI
GANG DHÜL CHIR YANG CHAR WAY THAP KHEY CHOH
NGUR MIK DZIN PEI GAR GYI NAM RÖL PA
KYAP GÖN DHAM PAY ZHAP LA CHAH TSEL LO

I praise you, exalted wisdom of all the buddhas
That manifests skillful means to tame us all,
Enacting the role of a saffron-robed monk.
Oh refuge protector, may I become like you!

16. NYAY KÜN BAG CHAH CHEY PA DRUNG CHUNG ZHING
PAH MEY YÖN TEN RIN CHEN TSOH KYI TER
PHEN DHE MA LÜ JUNG WAY GO CHIK PU
JE TSÜN LA MAY ZHAP LA CHAH TSEL LO

I praise your abandonment of all wrong.
O precious treasury of infinite excellence,
Sole door to the source of help and happiness,
Inestimable lama, may I become like you!

17. L HAR CHAY TÖN PA SANG GYAY KÜN GYI NGÖ
GYAY TRI ZHI TONG DHAM CHÖ JUNG WAY NEY
PHAH TSOH KÜN GYI Ü NA L HANG NGE WA
DRIN CHEN LA MA NAM LA CHAH TSEL LO

I praise you, essence of buddhas, teachers even of gods.
Source of the eighty-four thousand teachings;
You shine resplendent in the hosts of extraordinary beings.
Oh kind lineage lamas, may I become like you!

18. DÜ SUM CHOH CHUR ZHUG PAY LA MA DHANG
RIN CHEN CHOH SUM CHAH Ö THAM CHAY LA
DHEY CHING MÖ PEI TÖ YANG GYA TSOR CHAY
ZHING DÜL NYAM PAY LÜ TRÜL CHAH TSEL LO

I praise the lamas of every time and place,
The three supreme jewels and all that is worthy of honor.
I emanate limitless bodies to sing with faith and devotion
Sweet anthems of praise. May I become like you!

Outer Offerings

19. KYAP GÖN JE TSÜN LA MA KHOR CHAY LA
NA TSOH CHÖ TRIN GYA TSO BÜL WA NEE
KÖ LEK RIN CHEN Ö BAR NO YANG LAY
DHAH JE DHÜ TSI CHU ZHI DHAL GYI BAP

Precious lama, my refuge and protector,
To you and your circle,
I present oceans of clouds of various offerings.
Four streams of cleansing nectar gently fall
From magnificent vases ablaze with jewels.

20. DHONG PO SIL MA TRENG WA PEL LEG MA
DZEY PAY MEY TOH SA DHANG BAR NANG GANG
DRI ZHIM PÖ KYEE DHÜ PA BENDUR YEY
YAR KYEY NGÖN PÖ TRIN GYI LHA LAM TRIK

Blossoming trees, lovely flowers, bouquets and garlands,
Cover the ground and fill the sky.
The heavens billow with blue summer clouds
Of lazulite smoke from sweet fragrant incense.

21. NYI DHA NOR BU RAP BAR DRÖN MEY TSOH
TONG SUM MÜN SEL Ö ZER TSE GA GÖ
GA BUR TSEN DHEN GUR KUM DRI GÖ PAY
PÖ CHÜ TSO CHEN KHOR YUK KÜN NE KYIL

Joyful light from suns and moons, flaming lamps,
And glittering jewels
Dispel the darkness of a billion worlds.
Vast saffron, sandalwood and camphor-scented seas
Swirl out to the horizons in every direction.

22. RO GYEI CHÜ DHEN ZA CHAY TUNG WA DHANG
LHA DHANG MI YI ZHEL ZAY LHÜN POR PUNG
NA TSOH RÖL MÖ JE DRAK THA YAY LAY
JUNG WAY DHANG NYAN GYUR WEY SA SUM GENG

Nourishing delicacies of a hundred flavors
Are massed in mountains of divine and human food.
Musical instruments of every variety
Play sweet melodies that pervade three realms.

23. ZUH DRA DRI RO REK JAY PEL DZIN PAY
CHI NANG DHÖ YÖN LHA MÖ CHOY KÜN KHYAP

Goddesses of inner and outer delights
Bring objects of sight, sound, scent, taste and touch.

(Long Mandala Offering – Optional)

OM BENZA BHUMI AH HUNG / WANG CHEN SER GYI SA ZHI/
OM BENZA REKHE AH HUNG/ CHI CHAK RI KOR YUK GI KOR
WE Ü SU/ RI GYEL PO RI RAP/ SHAR LÜ PAK PO / LHO DZAM
BU LING/ NUP BA ANG CHÖ / CHAN DRA MI NYEN/ LÜ DAN
LÜ PAK / NGAY YAP DANG NGAY YAP ZHEN/ YO DEN DANG
LAM CHOK DRO/

DRA MI NYEN DANG DRA MI NYEN GYI DA/

RIN PO CHE RI WO/ PAK SAM GYI SHING / DÖ JÖ WA
MA MO PA YI LO TOK/ KOR LO RIN PO CHE / NOR BU RIN
PO CHE/ TSÜN MO RIN PO CHE / LÖN PO RIN PO CHE/ LANG
PO RIN PO CHE/ TA CHOK RIN PO CHE/

MAK PÖN RIN PO CHE/ TER CHEN PÖ BUM PA/ GEK MO MA
/ TRAN WA MA/ LÜ MA / GAR MA / ME TOK MA/ DUK PÖ MA /
NANG SEL MA/ DRI CHAP MA / NYI MA / DA WA/ RIN PO CHE
DUK/ CHOK LE NAM PAR GYEL WEI GYEL TSEN/ U SU LHA
DANG MI PEL JOR PÜN SUM TSOK PA/

MA TSANG WA ME PA/ TSANG ZHING YI DU ONG WA DI DAK
DRIN CHEN TSA WA DANG GYÜ PAR CHE PEI PEL DEN LA
MA DAM PA NAM DANG /KEY PAR DU YANG LAMA LOSANG
TUBWANG DORJE CHANG/ CHEN PO LHA TSOG KHOR DANG
CHE PA NAM LA BÜL WAR GYIO/

TUK JE DRO WEI DÖN DU ZHE SU SÖL/

ZHE NE CHIN GYI LAP TU SÖL.

OM BENZA BHUMI AH HUNG

Great and powerful golden ground

OM BENZA REKHE AH HUNG

At the edge, the iron fence stands around the outer circle. In the center Mt. Meru, the king of mountains, around which are four continents: in the east, Purvavideha; in the south, Jambudipa; in the west, Aparagodaniya; in the north, Uttarakuru. Each has two sub-continents: Deha and Videha, Tsamara and Abatsamara, Satha and Uttaramantrina, Kurava and Kaurava. The mountain of jewels, the wish-granting tree, the wish-granting cow and the harvest unsown. The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious supreme horse, the precious general and the great treasure vase. The goddess of beauty, the goddess of garlands, the goddess of music, the goddess of dance, the goddess of flowers, the goddess of incense, the goddess of light and the goddess of scent. The sun and the moon, the precious umbrella, the banner of victory in every direction. In the center all treasures of gods and men, an excellent collection with nothing left out. I offer this to you my kind root guru and lineage gurus, to all of you sacred and glorious gurus; and especially to you, great lama Lobsang Tubwang Dorjechang, together with your retinues. Please accept with compassion for migrating beings and having accepted, out of your great compassion, please bestow your blessings on all sentient beings pervading space.

SA ZHI PO KYI JUG SHING ME TOG TRAM
 RI RAB LING ZHI NYI DAY GYAN PA DI
 SANG GYE ZHING DU MIG TE UL WA YI
 DRO KUN NAM DAG ZHING LA CHO PAR SHOG

By directing to the fields of buddhas this offering of a mandala built on a base, resplendent with flowers, saffron water and incense, adorned with Mt. Meru and the four continents, as well as with the sun and the moon, may all sentient beings be led to these fields.

Mandala Offering

24. JE WA TRAK GYE LING ZHI LHÜN POR CHAY
RIN CHEN DHÜN DHANG NYE WAY RIN CHEN SOH
KÜN GA KYE PAY NÖ CHÜ PHÜN SUM TSOH
LHA MI LONG CHÖ DHÖ GÜ TER CHEN PO
DHANG WAY SEM KYI PHÜL JUNG ZHING GI CHOH
KYAP GÖN THU JEI TER LA ÜL WAR GYI

Refuge protector, treasure of compassion,
Perfect field for growing good fortune,
With a mind of devotion I offer to you
The mountain and four continents a million times over,
All precious royal emblems and possessions,
Perfectly delightful environments and beings,
And a grand treasury of divine and human enjoyments.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Practice Offering

25. NGÖ SHAM YI TRÜL YI ZHIN GYA TSÖ NGOK
SI ZHI NAM KAR LE ONG CHÖ DZEY KYI
DHAP TONG GYAY PAY KÜN GYI YI TROH CHING
JIK TEN JIK TEN LAY DHÉ RANG ZHIN GYI

Within a wish-granting sea, a vast lotus
Bearing actual and emanated offerings
Arisen from samsara's and nirvana's virtues

Captivates all hearts.

The worldly and transcendent virtues

26. GO SUM GE WAY MEY TOH CHI YANG TRA
KÜN ZANG CHÖ PAY DRI SUNG BUM TRO ZHING
LAP SUM RIM NYI LAM NGAY DREY DHEN PEI
GA TSEL JE TSÜN LA MA NYAY CHIR BÜL

Of my own and others' three gateways brighten all places,
This garden is suffused with myriad fragrances of
all-good offerings,
Is laden with fruits, the three trainings, two stages, and five paths.
All this I offer to please you, precious lama.

Inner Offering

27. GUR GUM DHANG DHEN ZANG PÖ DRI NGE CHEN
RO GYAY PEL DZIN GYA JAY TUNG WA DHANG
CHAK KYU NGA DHANG DRON MA NGA LA SOH
JANG TOK BAR WAY DÜ TSI GYA TSÖ CHÖ

I offer a libation of finest tea,
Fragrant, with a hundred tastes and shining saffron color,
Serving as the five hooks, five lamps and all the rest,
Purified, transformed and increased to an ocean of nectar.

Secret Offering

28. YI ONG LANG TSÖ PAL DZIN DRUK CHU ZHII
DHÖ PAY GYU TSAL LA KAY LÜ TRA MA
ZHING KYE NGA KYE LHEN KYE PHO NYEI TSOH
DZEY DUK GYU MAY CHAK GYA NAM KYANG BÜL

I offer beautiful, magical consorts, a host of muses,
Born of heavens, poetry, spontaneity,
Graceful mistresses of sixty-four passionate arts,
Endowed with the enchanting glow of youth.

Offering What Is

29. DRIP DRAL LHEN KYAY DHE WAY YE SHE CHË
CHÖ KÜN RANG ZHIN TRÖ DHANG DREL WEI YEENG
YER MAY LHÜN DRUP MA SAM JÖ LÄ DHAY
DHÖN DHAM JANG CHUP SEM CHOH KHYÖ LA BÜL

I offer supreme, ultimate bodhimind,
Unobstructed bliss and wisdom arising as one,
Inseparable from the nature of all,
Spontaneous, beyond expression in thought or word.

Offering Medicine and Self

30. NYÖN MONG ZHI GYA TSA ZHI NAY JOM PAY
ZANG PÖ MEN GYI JE DRAK NA TSOH DHANG
KYÖ NYE GYI CHIR DHAH DREN BÜL LAK NA
NAM KHA JI SI BANG SU ZUNG DHU SÖL

I offer an array of fine medicines
To cure the afflictions of four hundred and four delusions.
And I offer myself as a servant to please you.
Please keep me in your service as long as space endures.

Vajrasattva Purification *(optional)*

On the crown of my head, on a lotus and moon seat, are
Vajrasattva and consort in union, their bodies white, each
with one face and two arms. He holds a vajra and bell, she
a chopper and skullbowl. He is adorned with six seals and
she with five. They sit in the vajra and lotus positions. On
his heart moon-disc, around a HUM, turns a mantra rosary,
sending down a stream of white nectar, cleansing me of all
sicknesses, interferences, negativities and obstacles.

OM VAJRASATTVA SAMAYA MANUPALAYA VAJRA SATTVA
TENÖ PA TITA DRIDHO ME BHAVA SUTOKAYO ME BHAVA
SUPOKAYO ME BHAVA ANURAKTO ME BHAVA SARVASIDDHI
ME PRAYATZA SARVAKARMA SUTZAME TZITTAM SHRIYAM
KURU HUM HA HA HA HA HO, BHAGAVAN SARWA TATHAGATA
VAJRA MA ME MUNTZA VAJRA BHAVA MAHASAMAYA SATTVA
AH HUM PHAT.

Vajrasattva and consort dissolve into me and my body, speech
and mind becomes inseparable from Vajrasattva.

The General Confession (*optional*)

Alas! Oh guru Vajradhara and all the buddhas abiding in the ten directions, bodhisattvas and sangha, please heed me. I _____, in all my lives from the beginningless beginning until now, being under the power of negative emotions, obsessions, hatred and ego, have committed the ten negativities by my body speech and mind. I have committed the five major and minor heinous crimes. I have broken my self-liberation vows, my bodhisattva vows and my vajrayana vows. I have been disrespectful to my parents, abbots, ordination masters and companions. I have done harmful actions to the three jewels and living beings, abandoned dharma, disparaged sangha and so on. I have accumulated non-virtuous actions and encouraged others and rejoiced when they did and so forth. In brief, whatever actions may prevent my gaining a better rebirth or liberation and make me take a lesser rebirth and remain in samsara, all this I admit, purify, do not conceal and reveal before the buddhas living in the ten directions, such as guru Vajradhara and the bodhisattvas. In the future I shall refrain from committing negative actions. I will not reach happiness and remain there unless I purify them now.

Remainder of Seven Limbs

31. THOH MEY DHÜ NAY MI GE DHIG PAY LAY
GYI DHANG GYI TSEL YI RANG CHI CHEE PA
THUH JE CHE DHEN CHAN NGAR GYÖ SEM KYI
SHAH SHING LHAN CHEH MI GYI DHOM PA NÖ

All negative actions that I have committed,
Ordered, or rejoiced in from beginningless time,
I regret and purify in your presence,
And I resolve to remain alert.

32. CHÖ NAM RANG ZHIN TSEN MA DHANG DRAL YANG
MI LAM JI ZHIN KYE PHAK THAM CHAY KYI
DHE GA CHIR YANG CHAR WAY NAM KAR LA
DHAH CHAH SAM PA THAK PAY YI RANG NGO

In nature, phenomena have no sign of inherent existence.
I rejoice from my heart in the dream-like virtues
That bring happiness and joy
To ordinary and extraordinary beings.

33. PHÜL JUNG KYEN TSĚ CHU DZIN BUM TRIK TE
THA YEY DRO DHI PHEN DHE KUN DEI TSEL
KYE DHANG YÜN DU NAY DANG PEL WEI CHIR
ZAP GYE CHÖ KYI CHAR PA WAP TU SÖL

From myriad clouds of your knowledge and love,
Please shower vast and profound dharma
To grow, sustain and prosper a moonflower garden
Of benefit and bliss for limitless beings.

34. DOR JEI KU LA KYE CHI MI NGA YANG
ZUNG JUK WANG GI GYAL PÖ ZA MA TOK
DHAH CHAH MÖ PA JI ZHIN SI THEI BAR
NYA NGEN MI DHA TAK PAR ZHUH SU SÖL

Though your vajra body knows neither birth nor death,
Please stay here to help me,
Manifesting the ultimate union,
Without entering nirvana until samsara's end.

35. DE TAR TRÜN PAI NAM KAR GE WAY TSOH
KA DRIN SUM DHEN JE TSÜN LA MA YI
TSE RAP KÜN TU DRAL ME JE DZIN CHING
ZUNG JUK DOR JE CHANG WANG THOP CHIR NGO

I dedicate the positive fortune here created,
To being cared for in life after life
By my precious lama, kind in three ways,
So that I may attain the perfect union of Dorje Chang.

Nine-Round Migtsema Mantra (Ensapa):

NGÖ DRUP KÜN JUNG TUP WANG DOR JE CHANG
MIG ME TSE WEI TER CHEN CHEN RE ZIG
DRI ME KHYEN PEI WANG PO JAM PEL YANG
DÜ PUNG MA LÜ JOM DZE SANG WEI DAK
GANG CHEN KE PEI TSUK GYEN LO ZANG DRAK
KYAP SUM KÜN DÜ LA MA SANG GYE LA
GO SUM GÜ PEI GO NE SÖL WA DEB
RANG ZHEN MIN CHING DRÖL WAR CHIN GYI LOP
CHOK DANG TÜN MONG NGÖ DRUP TSEL DU SÖL.

Tsong Khapa, crown ornament of the scholars of the Land
of the Snows,
You are Buddha Shakyamuni and Vajradhara, the source
of all attainments,
Avalokiteshvara, the treasury of great compassion,
Manjushri, the supreme stainless wisdom,
And Vajrapani, the destroyer of the hosts of maras.
O venerable guru buddha, synthesis of all three jewels
With my body, speech and mind, respectfully I make requests:
Please grant your blessings to ripen and liberate myself and others,
And bestow the common and supreme attainments.

Requests

36. YÖN TEN JUNG NAY TSÜL TRIM GYA TSO CHE
MANG THÖ NOR BÜ TSOH KYI YONG SU TAM
NGUR MIK DZIN PA THUP WANG NYI PEI JE
NAY TEN DHÜL WA DZIN LA SÖL WA DEP

Source of all excellence, ocean of moral discipline,
Enriched with the jewels of extensive learning,
Second buddha in saffron robes,
You who keep the monastic vows, from my heart I pray!

37. GANG DHANG DHEN NA DHE WAR SHEK PEI LAM
TON PAR Ö PEI YÖN TEN CHU DEN PA
MA LÜ GYÄL WAY DHUNG TSOB CHÖ KIY JE
THEK CHOH GE WEI SHE LA SÖL WA DEP

You possess all ten qualities that make you fit
To teach the path of the buddhas.
Dharma master, emissary of all the buddhas,
Oh mahayana master, from my heart I pray!

38. GO SUM LEK DHAM LO CHEN ZÖ DHEN DRANG
YO DHANG GYU MAY NGAH DHANG GYÜ SHEY SHING
DHE NYI CHU ZUNG DRI DANG CHĔ KHE PEI
DOR JE DZIN PEI TSO LA SÖL WA DEP

Wise and patient, your three doors are well controlled.
Without pretension or deceit, you understand mantra and tantra.
Skilled in arts and teaching, you have twice ten qualities.
Oh lord of vajra masters, from my heart I pray!

39. SANG GYE DRANG MEY JÖN PAY MA THÜL WEI
MA RUNG DHÜL KAY NYIK DHÜ DRO WA LA
DHE SHEK LAM ZANG JI ZHIN TÖN PA YI
KYAP GÖN THUH JE CHEN LA SÖL WA DEP

You precisely teach the good path of the blissful
To the untamed beings of this degenerate age
Unreformed by the buddhas of the past.
Oh compassionate refuge protector, from my heart I pray!

40. THUP PAY NYI MA DHÜ KYI NUP GYUR TE
GÖN KYAP MEY PEI DRO WA MANG PO LA
GYEL WAY DZEY PA NYE WAR DRUP DZEY PEI
KYAP GÖN THUH JE CHEN LA SÖL WA DHEP

Now when Shakyamuni's sun is setting,
You reenact the deeds of that great victor
For countless beings lacking protection and refuge.
Oh compassionate refuge protector, from my heart I pray!

41. DHÜ SUM CHOH CHÜ GYEL WA THAM CHAY LAY
GANG GI BA PÜ BU GA CHIK TSAM YANG
DHAH CHAH SÖ NAM ZHING DU LEK NGAK PEI
KYAP GÖN THUH JE CHEN LA SÖL WA DHEP

For us, even a single hair pore of your body
Is praised as a merit field greater than all
The buddhas of the three times and ten directions.
Oh compassionate refuge protector, from my heart I pray!

42. DHE SHEK KU SUM GYEN GYI KHOR LO NI
THAP KHAY GYÜ TRÜL DRA WEI JO GEK LAY
THA MEL TSÜL GYI DRO WA DREN DZE PEI
KYAP GÖN THUH JE CHEN LA SÖL WA DHEP

From the web of your miracle powers and skillful means,
The ornament wheels of your three blissful bodies
Appear in ordinary form to guide all beings.
Oh compassionate refuge protector, from my heart I pray!

43. KYÖ KYI PHUNG KHAM KYE CHE YAN LAG NAM
DHE SHEK RIH NGA YAP YUM SEM PA DHANG
TRO WÖ WANG PÖ RANG ZHIN CHOH SUM GYI
DHAG NYI LA MA CHOH LA SÖL WA DHEP

Your aggregates, elements, senses and limbs,
Are the fathers and mothers of the five buddha families,
bodhisattvas and wrathful deities. Oh supreme lama,
You who are the three jewels, from my heart I pray!

44. KUN KYEN YE SHĚ RÖL PA LAY JUNG WAY
KYIL KHOR KHOR LO JE WEI DAH NYI DE
RIK GYAY KHYAP DHAG DOR JE DZIN PEI TSO
ZUNG JUG DANG PÖ GÖN LA SÖL WA DHEP

You are the essence of ten million mandala wheels
That arise from the play of omniscient pristine awareness.
All-pervading lord of a hundred buddha families,
Foremost vajra-holder,
Protector of the primordial union, from my heart I pray!

45. DRIB MEY LHEN KYEI GA WEI RÖL PA DANG
YEER ME TEN YOH KUN KHYAP KUN GYI DHAG
THOH MA THA DRAL KUN ZANG DHON DHAM GYI
JANG CHUP SEM NGÖ KHYÖ LA SÖL WA DEP

Pervasive nature of all things stable and moving,
Inseparable from the play of faultless, spontaneous joy,
Thoroughly good, from the beginning free from extremes,
Oh actual, ultimate bodhimind, from my heart I pray!

46. KHYÖ NI LA MA KHYÖ NI YI DHAM
KHYÖ NI KHA DRO CHÖ KHYONG TE.
DENG NEY ZUNG TE JANG CHUP BAR DU
KYÖ MIN KYAP ZHAN ME TSÖL WAY.
DHI DHANG BAR DO CHI ME THAR YANG
THUK JE CHAK KYÜ ZUNG DZÖ LA.
SI ZHI JIK DRÖL NGÖ DRUP KÜN TSÖL
TEN GYI DROH DZÖ BAR CHÖ SUNG (3x)

You are my lama, you are my yidam,
You are my dakini and dharma protector;
From now until I attain enlightenment,
I shall seek no refuge other than you.
In this life, in the bardo and until enlightenment,
Please hold me in the hook of your compassion,
Free me from the fears of samsara and nirvana,
Grant me all attainments, be my constant companion,
And protect me from all obstacles. (3x)

The Four Initiations

47. DE TAR LEN SUM SÖL WA TAP PAY THÜ
LA MAY KU SUNG THUH KYI NAY NAM LAY
DHÜ TSI Ö ZER KAR MAR THING GA SUM
RIM DANG CHIK CHAR JUNG NEY DHAH NYI KYI

By the force of making these requests three times,
Light rays and nectars, white, red and cobalt blue,
Stream forth from the centers of my
lama's body, speech and mind.

48. NAY SUM RIM DHANG CHIK CHAR THIM PA LAY
DRIP ZHI DAG CHING NAM DHAH WANG ZHI THOP
KU ZHI THOP CHING LA MA NYI PA ZHIK
GYE ZHIN THIM PAY JIN GYI LAP PAR GYUR

One by one and all together my four obstacles are purified.
I receive the four empowerments
And the seeds of the four buddha bodies.
A duplicate of my lama happily dissolves into me,
And I am blessed with inspiration.

Seeking Inspiration to Realize the Stages of the Lam Rim

49. ZHING CHOH DHAM PA JE TSÜN LA MA LA
CHÖ CHING GÜ PEY SÖL WA TAP PEY THÜ
DHE LEK TSA WA GÖN PO KHYÖ NYI KYI
GYE ZHIN JE SU DZIN PAR JIN GYI LOP

Precious lama, supreme field of good fortune,
Root of all goodness and joy, my protector,
By the power of my offerings, respect and prayers,
Gladly bless me with your care.

50. LEN CHIK TSAM ZHIK NYE PEI DEL JOR DHI
NYE KA NYUR DU JIG PEI TSÜL TOK NAY
DHON MEY TSE DI JA WAY MI YEENG WAR
DHON DHEN NYING PO LEN PAR JIN GYI LOP

Knowing that life's liberties and opportunities
Are found but once and quickly lost,
Inspire me to grasp life's essential meaning
And not be distracted by pointless activities.

51. NGEN SONG DHU NGEL BAR WEI MEY JIK NAY
NYING NAY KON CHOH SUM LA KYAP DRO ZHING
DIK PONG GE TSOH THAH DAG DRUP PA LA
TSÖN PA LHUR LEN JE PAR JIN GYI LOP

Aghast at the searing blaze of suffering in the lower realms,
I take heartfelt refuge in the three jewels.
Inspire me to intensify my efforts
To practice virtue and abandon vice.

52. LAY DANG NYÖN MONG BA LONG DRAK TU TRUK
DHUK NGAL SUM GYI CHU SIN MANG PÖ TSER
THA MEY JIG RUNG SI TSO CHEN PO LAY
THAR DÖ SHUG DRAH KYE WAR JIN GYI LOP

Violently tossed by waves of addiction and karma,
Devoured by three sea-dragon sufferings,
Inspire me to develop the fierce determination to be free
From this endless fearsome ocean of existence.

53. ZÖ KA TSÖN RA DRA WEI KHOR WA DHI
GA WEY TSEL TAR THONG WEY LO PANG NAY
LAP SUM PHAG PAI NOR GYI DZÖ ZUNG TE
THAR PEI GYEL TSEN DZIN PAR JIN GYI LOP

Having ceased to view this unbearable prison
Of cyclic existence as a pleasure grove,
Inspire me to raise the victory banner of freedom,
By practicing the three higher trainings, the treasure
of extraordinary beings.

54. NYAM THAK DRO WA DHI KÜN DHAG GI MA
YANG YANG DRIN GYI KYANG PEI TSÜL SAM NAY
DHUG PEI BU LA TSE WEI MA ZHIN DU
CHÖ MIN NYING JE KYE WAR JIN GYI LOP

Recognizing that all suffering beings are my mothers,
Who have raised me in kindness again and again,
Inspire me to develop authentic compassion,
Like a mother's love for her only child.

55. DUK NGEL TRA MO TSAM YANG MI DHÖ CHING
DHE LA NAM YANG CHOH SHEY MEY PAR NI
DAG DANG ZHAN LA KYE PAR YÖ MIN ZHEN
ZHAN DHE GA WA KYE PAR JIN GYI LOP

No one wants even the slightest suffering,
Or is ever content with the happiness they have;
In this we are all alike.
Inspire me to find joy in making others happy.

56. RANG NYI CHĚ PAR DZIN PEI CHONG NE DI
MI DHÖ DUK NGEL KYE PEI GYUR THONG NAY
LE LEN DEY LA KHÖN DU ZUNG JE TE
DAG DZIN DHÖN CHEN JOM PAR JIN GYI LOP

Seeing that the chronic disease of self-cherishing
Is the cause of my unwanted suffering,
Inspire me to put the blame where blame is due
And vanquish the great demon of clinging to self.

57. MA NAM CHE ZUNG DHE LA GÖ PEI LO
THA YEI YÖN TEN JUNG WEI GOR THONG NAY
DRO WA DHI DHA DHA GI DRAR LANG KYANG
SOH LAY CHEI PAR DZIN PAR JIN GYI LOP

Cherishing beings and securing their happiness
Is the gateway that leads to infinite excellence.
Inspire me to hold others more dear than my life,
Even when I see them as enemies.

58. DHOR NA JI PA RANG DHÖN KHO NA DHANG
THUP WANG ZHAN DHÖN BA ZHIH ZEY PA YI
KYÖN DHANG YÖN TEN YER WA TOG PEI LÖ
DHAG ZHAN NYAM JE NÜ PAR JIN GYI LOP

In short, the naive work for their aims alone;
While buddhas work solely to benefit others.
Comparing the faults against the benefits,
Inspire me to be able to exchange myself for others.

59. RANG NYI CHEI DZIN GÜ PA KUN GYI GO
MA NAM CHEI DZIN YÖN TEN KÜN GYI ZHI
DHE CHIR DAG ZHAN JE WEI NEL JOR LA
NYAM LEN NYING POR JEY PAR JIN GYI LOP

Since cherishing myself is the doorway to all downfalls,
And cherishing others is the foundation of everything good,
Inspire me to practice from my heart
The yoga of exchanging self and others.

60. DEY NA JE TSÜN LA MA THUH JE CHEN
MA GYUR DRO WEI DIK DRIP DUK NGEL KUN
MA LÜ DHA TA DAG LA MEEN PA DANG
DHAG GI DHE GE ZHAN LA TANG WA YI
DRO KUN DHE DANG DHAN PAR JIN GYI LOP (3x)

Therefore, supremely compassionate lama,
Inspire me to take the bad deeds, imprints and sufferings
Of all beings to ripen upon me right now,
And to give to them my happiness and virtue
So that all beings may be happy. (3x)

61. NÖ CHÜ DHIH PEI DRE BÜ YONG GANG TE
MI DHÖ DUK NGEL CHAR TAR BAP GYUR KYANG
LAY NGAN DRE BU ZAY PEI GYUR THONG NAY
KYEN NGEN LAM DU LONG PAR JIN GYI LOP

Even if the world and its beings,
Filled with the results of negative actions,
Pour down a rain of unwanted suffering,
Inspire me to take these miserable conditions as a path,
Knowing that this burns away my negative karma.

62. DHOR NA ZANG NGAN NANG WA CHI SHAR YANG
CHÖ KÜN NYING PO TOP NGEI NYAM LEN GYI
JANG CHUP SEM NYEI PHEL WEI LAM GYUR TE
YEI DHE BA ZHIK GOM PAR JIN GYI LOP

In short, whether conditions seem favorable or unfavorable,
Inspire me to make a habit of happiness,
By increasing the two types of bodhimind
Through the practice of the five forces, essence
of all the dharmas.

63. JOR WA ZHI DANG DHEN PEI THAP KHEY KYI
TREL LA GANG THUB GOM LA JOR WA DANG
LO JONG DHAM TSIK LAP JAY NYAM LEN GYI
DHÄL JOR DÖN CHEN JE PAR JIN GYI LOP

Whatever happens, may I use meditation at once,
Applying the skillful methods of the four techniques.
Inspire me to take advantage of this fortunate life
By practicing the commitments and precepts of training
the mind.

64. TONG LEN LUNG LA KYÖN PAY TRÜL DHEK CHAN
JAM DANG NYING JE LHAK PAI SAM PA YI
DRO NAM SI TSO CHE LAY DRÖL WEI CHIR
JHANG CHUP SEM NYEI JONG PAR JIN GYI LOP

“Give and take” mounted on the breath is the magic device
That brings love, compassion and the special mind.
To save all beings from this world’s great ocean.
Please bless me to awaken true bodhimind.

65. DÜ SUM GYEL WA KÜN GYI DRÖ CHIK LAM
NAM DHAH GYEL SAY DHOM PĚ GYÜ DHAM SHING
THEK CHOG TSÜL TRIM SUM GYI NYAM LEN LA
TSÖN PA LHUR LEN JHI PAR JIN GYI LOP

Restraining the mind with bodhisattva vows
Is the one path traveled by buddhas of all three times.
Inspire me to strive sincerely to practice
The three moral disciplines of the mahayana.

The Paramitas

66. LÜ DHANG LONG CHÖ DHÜ SUM GE TSOG KYI
SEM CHEN RANG RANG DHÖ PEI NGÖ GYUR TE
CHAH MEY TONG SEM PEL WEI MEN NGAG GI
JIN PEI PHAR CHIN DZOK PAR JIN GYI LOP

Inspire me to perfect transcendent generosity,
Through improving the mind that gives without attachment,
Transforming my body, wealth and good deeds from all time
Into whatever each being desires.

67. SO THAR JANG SEM SANG NGAG DHOM PA YI
CHÄ TSAM SOH GI CHIR YANG MI TONG ZHING
GE CHÖ DHÜ DHANG SEM CHEN DHÖN DRUP PAY
TSÜL TRIM PHAR CHIN DZOK PAR JIN GYI LOP

Inspire me to perfect transcendent moral discipline,
By keeping, even at the cost of my life,
My self-liberation, bodhisattva and vajrayana vows,
And by collecting good deeds and helping others.

68. KHAM SUM KYE GU MA LÜ TRÖ GYUR TE
SHE ZHING TSANG DRU DIK SHING SOH CHÖ KYANG
MI TRUK NÖ LEN PHEN PA DRUP JE PEI
ZÖ PEI PHAR CHIN DZOK PAR JIN GYI LOP

Inspire me to perfect transcendent patience,
Even if all the beings of the world
Become abusive, critical, threaten or even kill me,
Undisturbed I will work for their benefit.

69. SEM CHEN RE REI CHIR YANG NAR MEI PEI
MAY NANG KEL PA GYA TSOR NAY GÖ KYANG
NYING JEY MI KYO JHANG CHUP CHOG TSÖN PAY
TSÖN DRÜ PHAR CHIN DZOK PAR JIN GYI LOP

Inspire me to perfect transcendent joyous effort,
By striving with tireless compassion for supreme enlightenment,
Even if I must remain for many aeons
In the deepest hell fires for the sake of each being.

70. JING GÖ NAM PAR YEENG WEI KYÖN PANG NE
CHÖ KÜN DHEN PAY TONG PEI NAY LUK LA
TSE CHIK NYAM PAR JOK PEI TING DZIN GYI
SAM TEN PHAR CHIN DZOK PAR JIN GYI LOP

Inspire me to perfect transcendent concentration,
By abandoning mental sinking, wandering and excitement,
And meditating in single-pointed absorption
On the true nature of reality — emptiness.

71. DE NYI SO SOR TOK PEI SHE RAP KYI
DRANG PEI SHIN JANG DHE CHEN DANG DREL WA
DHÖN DHAM NYAM ZHAK NAM KEI NEL JOR GYI
SHE RAP PHAR CHIN DZOK PAR JIN GYI LOP

Inspire me to perfect transcendent wisdom,
Through practicing space yoga in equipoise on the ultimate,
Joining the bliss of supple ecstasy
With the insight that discriminates what is.

72. CHI NANG CHÖ NAM GYU MA MEE LAM DHANG
DHANG WEI TSO NANG DHA ZUK JI ZHIN DHU
NANG YANG DHEN PAR MEY PEI TSÜL TOK NAY
GYU MEI TING DZIN DZOK PAR JIN GYI LOP

Inspire me to complete the perfection of illusion-like aftermath,
Realizing that inner and outer phenomena lack true existence,
Yet still appear, like an illusion, a dream.
Or the reflection of a moon on a clear lake.

73. KHOR DEI RANG ZHIN DHÜL TSAM MAY PA DHANG
GYU DREI TEN DREL LU WA MAY PA NYEI
PHEN TSÜN GEL MAY DROK SU CHAR WA YI
LU DRUP GONG DHÖN TOK PAR JIN GYI LOP

Inspire me to understand Nagarjuna's meaning,
That there is no contradiction, but rather harmony
Between the unfailing interdependence of cause and effect
And lack of inherent existence in this world and beyond.

Vajrayana

74. DHE NAY DOR JE DZIN PEI DHE PÖN GYI
DRIN LAY GYÜ DHE GYA TSÖ JING GEL TE
NGÖ DRUP TSA WA DHAM TSIK DHOM PA NAM
SOH LAY CHEY PAR DZIN PAR JIN GYI LOP

Inspire me to embark on the swirling ocean of tantra
Through the kindness of my navigator, the vajra-holder,
And to cherish more than my life,
My vows and commitments, roots of my attainment.

75. KYE SHI BAR DHO GYEL WEI KU SUM DHU
GYUR WEI RIM PA DHANG PÖ NEL JOR GYI
THA MEL NANG ZHEN DRI MA KÜN JANG TE
GANG NANG LHA KUR CHAR WAR JIN GYI LOP

Inspire me to practice the first stage, the simulated yoga
That transforms birth, death and bardo into the three buddha bodies,
So that when ordinary perception and conception become pure,
Whatever arises may manifest as my yidam.

76. NYING GEI DHAP GYAY DU TI Ü DHAH TU
GÖN KHYÖ ZHAP SEN KÖ PA LAY JHUNG WA
Ö SEL GYÜ LÜ ZUNG DHU JUK PAY LAM
TSE DHIR NGÖN DHU GYUR WA JIN GYI LOP

As you place your feet, O glorious protector,
At the very center of my heart's eight petals,
Inspire me to actualize in this very life
The paths of clear light, illusion body and their union.

77. LAM NA MA ZIN CHI WEI DHÜ JEI NA
TSEN THAP TSANG GYA LA MEI PHO WA NI
TOP NGA YANG DHAH JAR WEI DHAM NGAG GI
DHAH PEI ZHING DHU DRÖ PAR JIN GYI LOP

If my death should come before I enter the path,
Bless me to reach a pure land,
Through applying the instructions on the five powers,
The supremely powerful method of transference
to buddhahood.

78. DHOR NA KYE ZHING KYE WA THAM CHEI DHU
GÖN PO KHYÖ KYI DREL MAY JEI ZUNG NAY
KU SUNG THUG KYI SANG WA KÜN DZIN PEI
SAY KYI THU WOR GYUR WA JIN GYI LOP

From birth to birth, please bless me, O protector,
Never to be separated from your loving care,
And, as the foremost of your disciples,
To hold every secret of your body, speech and mind.

79. GÖN KHYÖ GANG DHU NGÖN PAR SANG GYAY PEI
KHOR GYI THOH MA NYI DHU DHAH GYUR TE
NAY KAP THAR THUH GÖ DÖ MA LÜ PA
BEY MEY LHÜN KYI DRUP PEI TRA SHI TSÖL

Grant me the good fortune to be the first in your circle
Wherever you manifest as a buddha,
And to accomplish spontaneously, without effort,
All temporal and ultimate needs and wishes.

80. DHE TAR SÖL WA TAP PEI LA MA CHOH
JHIN GYI LAP SHING GYEI ZHIN CHI WOR JÖN
LAR YANG NYING GEI PEI MEI ZEÜ DRU LA
ZHAP SEN WÖ CHAH TEN PAR ZHUK SU SÖL

Pleased by these requests, O supreme lama,
To bless me, come to my crown with delight,
And once again set your radiant feet
Firmly at the center of the lotus of my heart.

Dedication

81. DHE TAR GYI PEI NAM KAR GE WA YANG
DHÜ SUM DHE SHEK SAY CHAY THAM CHAY KYI
DZE PA MÖN LAM MA LÜ DRUP PA DHANG
LUNG THOH DHAM CHÖ DZIN PEI GYU RU NGO

I dedicate the pure virtues created here
To accomplishing the aims and wishes
Of the buddhas and bodhisattvas of the three times
And to upholding the transmitted and realized dharma.

82. DE YI THU LAY TSE RAP KÜN TU DHAH
THEG CHOH KHOR LO ZHI DANG MI DRAL ZHING
NGEI JUNG JANG SEM YANG DHAH TA WA DHANG
RIM NYEI LAM GYI DRÖ PA THAR CHIN SHOH

By the force of this merit, throughout all of my lives,
May I never be separated from the four wheels
of the mahayana.
May I complete the paths of seeking freedom, bodhimind,
wisdom and the two stages of vajrayana.

Auspicious Verses

83. SI ZHEI NAM KAR JI NYEI GE TSEN GYI
DENG DIR MI SHI GÜ PA KÜN DRÄL TE
NAY KAP THAR THUH GE LEK NAM KHEI DZÖ
PHÜN TSOK PEL LA RÖL PEI TRA SHI SHOH

May we attain a vast treasure of immediate and ultimate happiness,
Through all the merit of samsara and nirvana,
Free of troubles from now on,
And enjoy the good fortune of magnificent delight.

84. KÜN KYEN LO ZANG DRAK PEI CHÖ KYI DHER
LAP SUM NAM DHAH TSE CHIK DRUP LA TSÖN
NEL JOR RAP JHUNG TSOH KYI YONG GANG WEI
THUP TEN YÜN DHU NEI PEI TRA SHI SHOH

May the dharma communities of all-knowing Losang Drakpa
Be filled with sangha, yogis and yoginis who strive
Purely, single pointedly, to practice the three trainings,
So that the good fortune of buddha's teachings may
long endure.

85. ZHÖN NÜ DHÜ NAY LA MA LHA TSOH LA
SÖL WA TAP PEY LO ZANG DRAH PA YI
JHIN LAB ZHUK NEY ZHEN DHÖN LHÜN GYI DRUP
LO ZANG DOR JE CHANG GI TRA SHI SHOH

May we benefit others effortlessly,
Through Losang Drakpa's blessings.
Since childhood, I made requests to my supreme lama yidam.
May we have the good fortune of Losang Dorje Chang.

86. DHÖ GÜ JOR PA YAR GYI TSOH TAR PHEL
KYÖN MEY RIK KYI DHAL DRO GYÜN CHEI MAY
NYIN TSHEN LO ZANG DHAM PEI CHÖ KYI DHA
PHÜN TSOK PEL LA RÖL PEI TRA SHI SHOH

May our endowments swell like a summer lake.
May we always take birth in faultless families.
May we spend day and night with Losang's holy dharma
And enjoy the good fortune of magnificent delight.

87. DHAH SOH NAM KYI DENG NAY JHANG CHUP BAR
GYI DHANG GYI GYUR GE WA CHI SAK PA
ZHING DHIR JE TSÜN DHAM PEY ZUH KYI KU
GYUR MEY DOR JE TAR TEN TRA SHI SHOH

Through the merit we have collected and will collect
From now until we all attain enlightenment,
May the good fortune of your holy form, incomparable lama,
Remain in this world, immutable as a diamond.

APPENDIX I

THE TSOH OFFERING

Blessing the Offering Substances

OM AH HUNG (3x)

1. NGO WO YE SHE LA NAM PA NAG CHÖ DANG CHÖ
DZE SO SÖ NAM PA JE LE WANG PO DRUK GI
CHÖ YÜL DU DHE TONG GI YE SHEI KYEI PAR
CHEN KYEI PEI SA DHANG BAR NANG
NAM KHA KYÖN THAM CHE YONG SU KHYAP PE
CHI NANG SANG WEI CHÖ TRIN DHAM ZAY CHEN
ZIH SAM GYI MI KHYAP PEI GANG WAR GYUR

Nature pure

Offerings appear

Arousing bliss-void

Filling space

Inviting the Guests

2. THUH JE DHAH NYI TSA GYÜ LA MA DHANG
YI DHAM LHA TSOH KYAP NEI KÖN CHOH SUM
PA WO KHA DRO CHÖ KYONG SUNG MEI TSOH
CHEN DREN CHÖ PEI NEI DIR SHEH SU SÖL

You who are compassion itself,

Root and lineage lamas, yidams, three jewels,

heroes, dakinis and dharma protectors,

I invite you to this feast.

3. CHI NANG SANG WEI CHÖ TRIN GYA TSÖ Ü
RIN CHEN LAY DRUP ZEY PEI DHEN TRI LA
ZHAP SEN Ö CHAH TEN PAR ZHUH NAY KYANG
DRUP CHOH DHAG LA DHÖ GÜ NGÖ DRUP TSÖL

You who have attained the highest goal

Please remain here, radiant, upon the jeweled throne,

Amidst the ocean of outer, inner and secret offerings,

And grant me all the attainments I long for.

4. HO TING DZIN NGAH DHANG CHAH GYEI JIN LAP PEI
ZAH MEI DÜ TZI TSOH CHÖ GYA TSO DHI
TSA GYÜ LA MEI TSOH NAM NYEI CHIR BÜL
OM AH HUNG
DHÖ GÜ PEL LA RÖL PEI TSIM ZEI NE
E MA HO JHIN LAP CHAR CHEN WAP TU SÖL

To the host of root and lineage lamas

I offer this vast feast blessed by

Samadhi, mantra and mudra.

OM AH HUNG

Enjoying these magnificent delights,

E MA HO Please shower me with great blessings.

5. HO TING DZIN NGAH DHANG CHAH GYEI JIN LAP PEI
ZAH MEI DÜ TZI TSOH CHÖ GYA TSO DHI
YI DHAM LHA TSOH KHOR CHAY NEYI CHIR BÜL
OM AH HUNG
DHÖ GÜ PEL LA RÖL PEI TSIM ZEI NE
E MA HO NGO DRUP CHAR CHEN WAP TU SÖL

To the yidams and their entourage I offer this vast feast

Blessed by samadhi, mantra and mudra.

OM AH HUNG

Enjoying these magnificent delights,

EM A HO Please shower me with great attainments.

6. HO TING DZIN NGAH DHANG CHAH GYEI JIN LAP PEI
ZAH MEI DÜ TZI TSOH CHÖ GYA TSO DHI
KÖN CHO RIN CHEN TSOH NAM NEYI CHIR BÜL
OM AH HUNG
DHÖ GÜ PEL LA RÖL PEI TSIM ZEI NE
E MA HO DHAM CHÖ CHAR CHEN WAP TU SÖL

To the host of the three precious jewels I offer this vast feast

Blessed by samadhi, mantra and mudra.

OM AH HUNG

Enjoying these magnificent delights,

E MA HO Please shower me with holy dharma.

7. HO TING DZIN NGAH DHANG CHAH GYEI JIN LAP PEI ZAH
 MEI DÜ TZI TSOH CHÖ GYA TSO DHI
 KHA DRO CHÖ KYONG TSOH NAM NEYI CHIR BÜL
 OM AH HUNG
 DHÖ GÜ PEL LA RÖL PEI TSIM ZEI NE
 E MA HO TRIN LE CHAR CHEN WAP TU SÖL

To the host of dakini and dharma protectors I offer this vast feast
 Blessed by samadhi, mantra and mudra.

OM AH HUNG

Enjoying these magnificent delights,

EM A HO Please shower me with great deeds of virtue.

8. HO TING DZIN NGAH DHANG CHAH GYEI JIN LAP PEI
 ZAH MEI DÜ TZI TSOH CHÖ GYA TSO DHI
 MA GYUR SEM CHEN TSOH NAM NEYI CHIR BÜL
 OM AH HUNG
 DHÖ GÜ PEL LA RÖL PEI TSIM ZEI NE
 E MA HO TRÜL NANG DUH NGEL ZHI GYUR CHIK

To the host of all sentient beings I offer this vast feast
 Blessed by samadhi, mantra and mudra.

OM AH HUNG

Enjoying these magnificent delights,

EM A HO May suffering and ordinary perception end.

Offering to the Vajra Master

9. E MA HO TSOH KYI KHOR LO CHE
 DHÜ SUM DHE SHEG SHEG SHÜL TE
 NGÖ DRUP MA LÜ JUNG WEI NAY
 DE TAR SHE NAY PA WO CHE
 NAM PAR TOK PEI SEM BOR NAY
 TSOH KYI KHOR LOR GYÜN DU RÖL
 A LA LA HO

E MA HO Great collection of offerings!

Great hero, by following the path of the blissful,

You have become the source of all attainment,

Enjoy forever the collection of this offering!

A LA LA HO

The Master's Reply

10. OM DOR JE SUM YEER MEI PEI DHAH
RANG NYI LA MA L HAR SEL NAY
AH ZAH MEY YE SHE DÜ TSI DHI
HUNG JHANG CHUP SEM LAY YO ME PAR
LÜ NAY LHA NAM TSIM CHIR RÖL
AH HO MAHA SUKHA

OM I arise as the lama yidam,
Inseparable from the three vajras.
AH with unshakeable bodhimind
I enjoy this pure wisdom feast
To delight the deities in my body.
AH HO MAHA SUKA

Dakini Song

11. HUNG: DE ZHIN SHEK PA THAM CHE DHANG
PA WO DANG NI NEL JOR MA
KAN DRO DHANG NI KAN DRO MA
KÜN LA DHAH NI SÖL WA DHEP
DHE WA CHOH LA GYE PEI HE RU KA
DHE WE RAP NYÖ MA LA NYEI JI NEI
CHO GA ZHIN DHU LONG CHÖ PA YI NI
LHEN KEY DE WEI JOR WA LA ZHUK SO
AH LA LA LA LA HO AH IH AHA AH RA LI HO
DRI ME KAN DRÖ TSOH NAM KYI
TSE WE ZI LA LE KÜN DZÖ

HUNG O transcended ones, heroes,
yoginis, dakas and dakinis,
All of you, hear my prayers!
Heruka, delighting in supreme bliss,
Adore the dakini entranced by bliss!
A LA LA LA LA HO AH IH AHA AH RA LI HO
O host of stainless dakinis,
Look on with love and give all accomplishments.

12. HUNG: DE ZHIN SHEK PA THAM CHE DHANG
 PA WO DHANG NI NEL JOR MA
 KAN DRO DHANG NI KAN DRO MA
 KÜN LA DHAH NI SÖL WA DEP
 DHE WA CHEN PÖ YI NI RAP KYÖ PAY
 LÜ NI KÜN TU YO WEI GAR GYI NI
 CHAH GYEI PE MAR RÖL PEI DHE WA CHE
 NEL JOR MA TSOH NAM LA CHÖ PAR DZÖ
 AH LA LA LA LA HO AH IH AHA AH RA LI HO
 DRI ME KAN DRÖ TSOH NAM KYI
 TSE WE ZIK LA LE KÜN DZÖ

HUNG O transcended ones, heroes,
 yoginis, dakas and dakinis,
 All of you, hear my prayer!
 Mind ecstatic with great bliss,
 Body in passionate dance,
 I offer to hosts of yoginis
 The play of great bliss in the mudra lotus.
 A LA LA LA LA HO AH IH AHA AH RA LI HO
 Oh host of stainless dakinis,
 Look on with love and accomplish all good deeds.

13. HUNG: DE ZHIN SHEK PA THAM CHE DHANG
 PA WO DHANG NI NEL JOR MA
 KAN DRO DHANG NI KAN DRO MA
 KÜN LA DHAH NI SÖL WA DEP
 YI ONG ZHI WEI NYAM KYI GAR ZE MA
 RAP GYE GÖN PO KYÖ DANG KAN DRÖ TSOH
 DHAH GI DHÜN DHU ZHUH TE JIN LAP LA
 LHEN KYE DHE CHEN DHAH LA TSEL DU SÖL
 AH LA LA LA LA HO AH IH AHA AH RA LI HO
 DRI ME KAN DRÖ TSOH NAM KYI
 TSE WE ZI LA LE KÜN DZÖ

HUNG O transcended ones, heroes,
 yoginis, dakas and dakinis,
 All of you, hear my prayer!
 Oh enchanting and peaceful dancer,
 joyful protector and dakini host,
 Please come before me to bless me!
 Grant me spontaneous great bliss!
 AH LA LA LA LA HO AH IH AHA AH RA LI HO
 Oh host of stainless dakinis,
 Look on with love and accomplish all good deeds.

14. HUNG: DE ZHIN SHEK PA THAM CHE DANG
 PA WO DHANG NI NEL JOR MA
 KAN DRO DHANG NI KAN DRO MA
 KÜN LA DHAH NI SÖL WA DEP
 DHE CHEN THAR PAI TSEN NYI DEN PA KYO
 DHE CHEN PANG PEI KA THUP DHU MA YI
 TSE CHIH DROL WAR ME ZHE DHE CHEN KYANG
 CHU KYI CHOHI GI U NA NEI PA YIN
 AH LA LA LA LA HO AH IH AHA AH RA LI HO
 DRI ME KAN DRÖ TSOH NAM KYI
 TSE WE ZI LA LE KÜN DZÖ

HUNG O transcended ones, heroes,
 yoginis, dakas and dakinis,
 All of you, hear my prayer!
 You whose very nature is great bliss freedom,
 Never say one attains freedom in a single life
 By abandoning great bliss for ascetic ordeals!
 Great bliss is found in the supreme lotus!
 AH LA LA LA LA HO AH IH AHA AH RA LI HO
 O host of stainless dakinis,
 Look on with love and accomplish all good deeds.

15. HUNG: DE ZHIN SHEK PA THAM CHE DHANG
 PA WO DHANG NI NEL JOR MA
 KAN DRO DHANG NI KAN DRO MA
 KÜN LA DHAK NI SÖL WA DEP
 DHAM GYI U SU KYI PEI PEMA ZHIN
 CHAK LA KYE KYANG CHAK PE KYÖN MA GO
 NEL JOR MA CHOH PE MEI DE WA YI
 SI PEI CHING WA NYUR DU DROL WAR DZO
 AH LA LA LA LA HO AH IH AHA AH RA LI HO
 DRI ME KAN DRÖ TSOH NAM KYI
 TSE WE ZI LA LE KÜN DZÖ

HUNG O transcended ones, heroes,
 yoginis, dakas and dakinis,
 All of you, hear my prayer!
 As a lotus arises out of the mud,
 This great bliss of the supreme yogini's lotus
 Is born from attachment, yet untainted by it.
 May it swiftly free me from samsara's chains!
 AH LA LA LA LA HO AH IH AHA AH RA LI HO
 O host of stainless dakinis,
 Look on with love and accomplish all good deeds.

16. HUNG: DHE ZHIN SHEK PA THAM CHE DANG
 PA WO DHANG NI NEL JOR MA
 KAN DRO DHANG NI KAN DRO MA
 KÜN LA DHAH NI SÖL WA DEP
 DRANG TZI JUNG NEI NAM KYI DRANG TSI CHÜ
 BUNG WE TSOG KYI KUN NEI TUNG WA TAR
 TSEN NYI DRUG DHEN THSO KYI GYEI PA YE
 CHÜ CHENG PA YI RO YEI TSHIM PAR DZÖ
 AH LA LA LA LA HO AH IH AHA AH RA LI HO
 DRI ME KAN DRÖ TSOH NAM KYI
 TSE WE ZI LA LE KÜN DZÖ

HUNG O transcended ones, heroes,
 yoginis, dakas and dakinis,
 All of you, hear my prayer!
 As swarms of bees drink deeply
 Of honey's essence in the nectar flower,
 May I be blissfully satisfied with the taste of essence
 In the perfect lotus with six signs.
 AH LA LA LA LA HO AH IH AHA AH RA LI HO
 O host of stainless dakinis,
 Look on with love and accomplish all good deeds.

Leftover Tsoh Offering

17. HUNG MA DAK TRÜL NANG YING SU DAK
 AH YE SHE LE DRUP DÜ TSI CHE
 OM DÖ GÜ GYA TSO CHEN POR GYUR
 OM AH HUNG (3X)

HUNG Impure mistaken appearances are purified in
 emptiness,
 AH Great nectar accomplished from exalted wisdom,
 OM It becomes a vast ocean of desired enjoyment.
 OM AH HUNG (3x)

Actual Offering to the Spirits

18. HO TING DZIN NGAH DHANG CHAH GYE JIN LAP PEI
 ZAH MEI DÜ TZI TSOH LHAH GYA TSHO DHEE
 DHAM CHEN ZHING KYONG TSOH NAM NYEI CHIR BÜL
 OM AH HUNG
 DÖ GÜ PAL LA RÖL PEY TSIM ZAY NAY
 E MA HO NEL JOR TRIN LAY TSÜL ZHIN DRUP

HO To the host of sworn protectors
 I offer this vast feast
 Purified by samadhi, mantra and mudra.
 OM AH HUNG
 Enjoying these magnificent delights,
 E MA HO Please perform actions to benefit practitioners.

19. KYE PAR NEL JOR DHAH CHAH LA
NEI MEI TSHE DHANG WANG CHUH DHANG
PEL DHANG DRAH DHANG KEL WA ZANG
LONG CHÖ GYA CHEN KÜN THOP CHING

HO Remaining guests and retinues,
Please enjoy this feast for you.
May all dharma teachers and their families,
And especially those of us practicing here,
Have health, longevity and fortune,
And attain our highest goals!

20. ZHI DHANG GYEI LA SOK PA YI
LAY KYI NGÖ DRUP DHAH LA TSÖL
DHAM TSIK CHEN GYI DAK LA SUNG
NGÖ DRUP KÜN GYI TONG DROK DZÖ

You who keep the commitments,
Grant me attainment of the four activities
Of pacifying, growth, power and wrath,
As well as all other accomplishments.

21. DÜ MIN CHI DHANG NEI NAM DHANG
DHÖN DANG GEK NAM MEY PAR DZÖ
MEE LAM NGEN DHANG TSEN MA NGEN
JA JE NGEN PA MEY PAR DZÖ

Eliminate untimely death and sickness,
Harmful spirits and obstructions.
Bring an end to bad dreams,
Bad omens and unfortunate actions.

22. JIK TEN DE ZHING LO LEK DHANG
DRU NAM GYE SHING CHÖ PEL DHANG
DHE LEK THAM CHEI JUNG WA DANG
YI LA DHÖ PA KÜN DRUP SHOK

May the world be in peace and the year be good.
May the world have prosperity and spiritual
principles flourish.
May every joy and happiness come to pass
And every wish be fulfilled.

23. JIN PA GYA CHER CHÖ PA DHI YI THÜ
DRO WEI DHÖN DU RANG JUNG SANG GYAY NAY
NGÖN TSE GYEL WA NAM KYI MA DROL WEI
KYE WÖ TSOK NAM JIN PAI DRÖL GYUR CHIK

By the power of generosity,
May I become buddha for the sake of all beings.
May all beings, unredeemed by buddhas of the past,
Attain liberation through the offerings made here.

APPENDIX II

GURU MANTRAS *(optional)*

–Kyabje Gelek Rimpoche

OM AH GURU VAJRADHARA JINA SHASANA SUKALYANA
VIJAYA SARVA SIDDHI HUNG HUNG

–Kyabje Trijang Dorje Chang

OM AH GURU VAJRADHARA SUMATI JNANA SHASANA
DHARA SAMUDRA SIDDHI HUNG HUNG

–Je Tsong Khapa

OM AH GURU VAJRADHARA
SUMATI KIRTI SIDDHI HUNG HUNG

–Buddha Shakyamuni

OM MUNI MUNI MAHA MUNIYE SOHA

–Dorje Chang

OM AH VAJRADHARA HUNG

OM AH HUNG

LONG LIFE PRAYERS

Sun Blossoming Faith's Lotus Garden

A Long Life Prayer for Gelek Rimpoche

By Denma Lochö Rinpoche

DE DEN ZHIN GÖN CHOM DEN TSE PAK ME
NAM PAR GYAL MA YI ZHIN KOR LO SOK
CHI ME GO PANG NYE PEY LHA TSOK KYI
TSE YI NGÖ DRUB CHAR CHEN DENG DIR PÖ

May lord Amitabha, god of the pure land blissful,
The goddesses Ushnishavijaya and Chintachakra Tara,
And the host of deities of the immortal state,
Please shower here now great rains of long life powers!

NGA LA RANG WANG JOR PAI DEN PA YI
GE ZHING SHI PEY LEK LA RAB TÖN PEY
SUNG GI TRIN LE SHOK GYAR GYE PA YI
NAM PAR GYAL WEY DE LA SÖL WA DEB

By the truth of your wealth of freewheeling speech (Nawang),
You clearly teach the path of virtue and good luck (Gehlek),
Your deeds of speech spread in all directions (Tinlay),
We pray to you, O cheerful champion! (Namgyal)

RING NE SÖ NAM YE SHE SAK WEY THU
KYAB GÖN GYAL WANG CHU SUM PA CHEN PÖ
KU TSA TSUNG ME DE MO TRUL KU YI
RIK KYI SE SU TRUNG LA SÖL WA DEB

By force of long accumulation of merit and wisdom
You were born in the clan of the Demo Tulku,
Peerless nephew of the savior great thirteenth,
We pray to you, (O happy lama)!

ZHUNG LUK GYAL TAK TRA MÖ NAM CHÖ KYI
RIG PA MA WAI KE PEY TSER SÖN PA
GYÜ TÖ KEN SUR TRA SHI NAM GYAL GYI
YANG TRÜL DRO WEY GÖN LA SÖL WA DEB

By insight honed in subtle analysis of teachings,
You reached the peak of scientific, philosophic skill,
Tashi Namgyal, abbot of the Gyütö Tantric College,
We pray to you, O beings' savior!

CHÖ DE CHEN PO PAL DEN DRE PUNG SU
YONG DZIN DU MEY ZHAB PEY NYER TEN NE
ZHUNG CHEN KAR PÖ NGA YI TSIK DÖN LA
ZHIB TU JANG PEY SEN SAM YUN RING DZE

At glorious Drepung monastery, great seat of learning,
You relied on the feet of many learned sages,
You long studied and contemplated, deeply and precisely,
The meanings of the five great treatises!

DRE PUNG NGA KANG TEN TSO JAL KYÖ KAB
NYI KYI DRANG TRENG CHAK GI NYIM PA NE
TÖN TE PAL DEN LHA MÖ KU NYEN GYI
DÜN DU SÖL WEY NGO TSAR NGÖN SUM GYUR

When you prayed to the main images of Drepung's Tantric Temple,
Your rosary flew from between your folded hands
And landed as a necklace of Palden Lhamo's image—
This miracle was clearly seen by all assembled!

PÖ JONG CHÖ ME LA LO DUK TSUB KYI
MEN TSE TSANG KYÖ DOR YANG SHE DRUB KYI
TEN PEY GYAL TSEN GYEN DU TRENG PA YI
GANG SUM DZE PA NAM YANG LHÖ MA GYUR

When Tibet was tortured by anti-religious strangers,
You left your home and resigned your ordination,
Yet upheld the banner of the doctrinal and practical teaching,
And never relaxed the three esoteric activities!

GYA CHEN MAN DU THÖ PEY LÜ TOB GYE
TSÜL ZHIN SAM PEY YU RAL TUK PÖ JI
GOM JUNG NYAM TOK CHE DER BAR WA YI
KEN TRÜL DONG DI WANG PO ZHAB TEN SHOK

Your body so powerful from extensive learning,
Your turquoise mane vital with energy of deep reflection,
Your fangs and claws blazing with meditative realizations,
O lion lord incarnated abbot, please long stay with us!

CHE TSÖ TSOM PEY Ö SER BUM TRUK GI
TEN PEY PE TSAL NAM PAR GYE JE TE
KAL SANG BUM WEY SO KYI UK GYEN PEY
NGAK GE NYI MA CHEN PO TAK TEN SHOK

May the million rays of your teachings, debating and composing,
Cause the teaching's lotus garden splendidly to bloom,
Refreshing the swarms of bees of lucky disciples—
May your great sun of speech forever shine!

DE DEN PU LÖ DÜ PEY TSOM PU WANG
MI THÜN KYEN NGEN NÖ PE MI JI BAR
CHÖ JOR DE KYI PHÜN TSOK KYI DZE SHING
SI TAI BAR DU DAR ZHING GYE GYUR CHIK

And may the crowd of your faithful friends and disciples,
Never meet with enemies, bad conditions and sufferings,
But blessed by the perfect pleasure of dharma wealth,
May they spread and prosper till the end of time!

LA MA YIDAM NAM KYI CHIN LOB DANG
TEN SUNG SE TRAB CHEN GYI THU TOB KYI
JI TAR MÖN PEY TÖN NAM MA LÜ PA
YI LA RE WA JI ZHIN DRUB GYUR CHIK

By the blessings of lama and yidam deity,
By the force power of the protector Setrabchen,
May the aims of all these hopes we pray for,
Be speedily fulfilled without exception!

Prayer for Continued Presence

OM SVASTI!

PHUL JUNG TSAN PÄ PAL BAR TSE THA YÄ
CHOK GEE DE CHEN YEE ZHIN KHOR LO DANG
DU PUNG YUL LÄ NAM PAR GYAL MA SOG
TSE YĚ HLA TSOG NAM KYĚ GE LEK SOG

GYAL WÄ LUNG TOK TEN PÄ KHANG SANG DU
MAN NGAG RIN CHEN JÄ WÄ DZÖ LA WANG
GĚ DEN LEK SHÄ NAM MANG PEL WÄ NYEN
GYAL WAY DHUNG TSOP CHEN POR SOL WA DHEP

LO ZANG GYAL TEN KUN SAL YANG PÄ KHAR
MEN NGAK NANG WA BAR WAY NYIN JÄ WANG
GE WÄ LEK TSOK PÄ TSAL ZHAY PÄ NYEN
NAM DREN GYAL WÄ NYEE MA ZHAB TEN SHOG

DOR NA YAB JE GYAL WA NYĚ PA YĚ
RING LUK SER ZHUN TSÖ MÄ CHOK DHONG CHE.
NAM THAR ZANG PÖ GUNG DU LA NÄ LAR
DHEK PÄ JÄ PO CHOK TU ZHAP TEN SHOK

CHOK SUM TU WA MĚ PÄ DHEN JIN DHANG
GYU DRÄ TEN CHING DREL JUNG GOK MAY THU
HLAK SAM DHAK PÄ MON PÄ DHON DRÄ KUN
HLUN GYĚ DRUP PÄ GE TSAN BAR GYUR CHIK

JE TSUN LA MÄ KU TSE RAP TÄN CHING
NAM KAR TRIN LÄ CHOH CHUR GYÄ PA DANG
LO ZANG TÄN PÄI DRÖN ME SA SUM GYI
DRO WÄI MÜN SEL TAK TU NÄ GYUR CHIK

Om Svasti!

May the sublime goodness of the life-guarding buddhas prevail;
Especially Amitayus, who blazes with marks and signs of glory;
Tara, the wish fulfilling wheel, in nature supreme great bliss;
And Ushnisha Vijaya, who brings victory over all maras.

In the wondrous mansion of dharma transmissions and realizations
You are empowered with the treasury of a million precious lineages.
O spiritual friend who transmits the sublime Ganden teachings,
You are a sun shining with the light of oral instructions.

Friend of the flowers in the lotus garden of sublime ways,
A sun amongst buddhas who show the ways, may you live for long.

In brief, the lineage of the second buddha
Tsong Khapa and his disciples,
Is an offering tree made of pure refined gold.
May you live for long, that through your enlightenment deeds,
You may carry this legacy from high to higher.

Through the truth and blessings of the unfailing three jewels,
The unceasing strength of interconnected cause and effect,
And the powers of the pure universal aspirations,
May all the signs of goodness and glory blaze on high,
And the themes of this prayer be spontaneously fulfilled.

May my venerable lama's life be firm,
His white divine actions spread in the ten directions,
And the torch of Lozang's teachings, dispelling
The three world's beings' darkness, always remain.

This prayer for the long life of Kyapchok Ngawang Gelek Tulku of Mar, Kham, a lord of Buddhist learning and practice, was composed by Ribur Rinpoche. It may be poor in terms of literary composition, but it arose from a swelling ocean of the milk of my sincere concern. Therefore I request that you (Gehlek Tulku and his disciples) accept it with pleasure and that thereby Rinpoche's life may be long and his enlightenment activities successful. Such is the quintessential appeal of this old man.

Long Life Prayer for His Holiness the Dalai Lama

KANG RI RA WEI KOR WEI ZHING KAM TER
PEN TANG DEI WA MA LU JUNG WEI NEI
CHEN REI ZIK WANG TEN DZIN GYA TSO YI
ZHAP PEI SI TEI BAR TU TEN GYUR CHIK

In the sacred land embraced
by a chain of snow mountains,
the source of all joy and benefit
Tenzin Gyatso, compassion incarnate,
may your lotus feet securely remain until aeons end.

PROTECTOR PRAYERS

Praise of Six-Armed Mahakala

HUNG

NYUR DZEY CHEN RE ZIK LA CHAK TSAL LO
SHAB DUB DANG CHEY BINAYAKA NEN
NAK PO CHEN PO TAK GI SHAM TAB CHEN
CHAK DRUK DRUL GYI GYEN GI NAM PAR GYEN
YEY PA DRI GUK BAR PA TRENG WA DZIN
TA MA DA MA RU NI TRAK TU TRÖL
YÖN BA TÖ BA DANG NI DUNG TSEY SUM
DEY ZHIN ZHAK PA ZUNG NI CHING WAR JEY
DRAG PÖ ZHEL NI CHEY WA NAM PAR TSIK
CHEN SUM DRAK PO UTA GYEN DU BAR
TREL WAR SINDHURA YI LEK PAR JUK
CHI WOR MI KYÖ GYAL PÖ JEY TAB TEN
TRAK ZA MI GO NGA CHÜ DO SHEL CHEN
RIN CHEN TÖ KAM NGA YI U LA GYEN
SHING LEY JÖN NEY TOR MA LEN DZEY PAY
PAL DEN CHAK TRUK PA LA CHAK TSAL TÖ
SANG GYE TEN BA NYEN BO SUNG WA DANG
KÖN CHOK U PANG NYEN BO TÖ BA DANG
DA CHAK PÖN LOP KOR DANG CHE NAM GYI
KYEN GEN PAR CHEY TAM CHEY ZHI WA DANG
CHI DÖ NGÖ DRUP NYUR DU TSAL DU SOL

LA MA GÖN PO YER MEY LA
DAK NI GÜ PAY KYAB SU CHI
DAK DANG SEM CHEN TAM CHEY KYI
NYÖN MONG MALÜ SEL WAR SHOK
GÖN PO LA MA YER MEY LA
DAK NI GÜ PAY KYAB SU CHI
DAK DANG SEM CHEN TAM CHEY KYI
BAR CHEY MA LÜ SEL WAR DZÖ

HUNG

Homage to swift Lokeshvara!

O Great Mahakala! You wear a tiger skin!

Your ankleted feet trample an obstructor!
 Your six arms are adorned with snakelets;
 Your rights hold chopper and rosary
 And fiercely rattle a damaru drum!
 The lefts hold a skull bowl and a trident
 And a noose with which you bind all demons!

 Your face is fierce, you gnash your fangs!
 Your three eyes bulge, your hair burns upward!
 Forehead anointed with red lead powder,
 Your crown is sealed with Akshobhya buddha!
 Your garland, fifty blood-soaked human heads,
 Your diadem, five bejeweled human skulls!

 Come here from your heaven, accept my cake!
 I bow to you, glorious six-armed one!
 Fiercely guard the buddha teaching!
 Fiercely praise the exalted jewels!

 We teachers, disciples and associates –
 Wipe out our obstacles and bad conditions,
 Quickly grant us the attainments we desire!

Dharma King Chogyal Protector

NAMA SHRI BENZA BHEIRAWAYA.
 KYANG KUM ZHAB NI CHUNG ZE DAP PA TSAM GYI
 KYIL KOR ZHIR CHE RI WANG SHIK SHIK POR GYUR
 ZHING.

 TUM TRAK MA HEI ZHEL NI RAB TU TANG PE TRAK
 PEI GE GYANG CHEN PÖ SA SUM KÜN GENG PA.

 GYEL WEI YAB CHIK JAM PEI YANG GANG MA RUNG
 DÜL CHIR TRAK PÖ KUR TEN CHOM DEN SHIN JEI SHE.

 GANG TER GÜ PE TÜ NE SHIN JEI GYEL PO TÖ KYI
 TA NI GEK NAM PAK YÖ TÜ LA PAP.

RI WO REL ZHING CHU TER TRUK PA TA PUR UR UR
ZHE PEI DRA CHEN GYU MAR RAP DROK PA.

TRAK PÖ ME CHE NAK PEI TU WEI KYÜ PEI TSOK
NAM BUM TRAK LOK TRIN CHAR TRIN NANG KYUK ZHIN.

SHIN TU ZÖ KEI REK JA TSA WEI NGAR DEN KA TOK
NGA YI TRENG WE DUM POR KOR WEI Ü.

MÜN PA JE WE CHUK TAR NAK PEI CHÖ JUNG CHEL
CHIL YO WEI TRAK ZHAK GYA TSÖ KANG WEI TENG.

TA DÜN DAK PÖ DEN LA NÖ CHE NAK PO KEN KYEL
GYEL WEI TENG NA SHIN JEI GYEL PO NI.

MIK MEN TAR NAK TUNG LA BOM PEI LÜ CHEN YE
KYANG YÖN KUM SA CHEN YO WEI GOM TAP CHEN.

SER KYEI REL PA GYEN TU DZING PEI Ü LA TÖ KAM
NGE GYEN TRAK PÖ DORJE CHI WOR DZIN

TRAK GI BAK PEI GO LÖN TRENG WA DRIN PAR
CHING ZHING CHEN SUM DRE PEI DANG MIK YO WA CHEN

CHE WA NÖN POR TSIK PEI TRE PEI ZHEL NE ÜK
TRENG YO WA DUK PEI TRÜL GYI KA LANG ZHIN

YE PEI BAR WEI TRI KUK DÜ PUNG LE LA CHAR
ZHING TRAK DEN TÖ PA YÖN GYI ZUNG LA RÖL

TAK PAK ME YOK GÖ PEI TUM CHEN CHÖ KYI SHIN
JEI SHE LA JI TAR ZHEL ZHE TE ZHIN TU

MA YEL MA YEL NYUR TU TREN PAR DZÖ LA NEL JOR
DAK GI KANG ZHIK GO WA TAM CHE DRUP

ZHEN YANG CHÖ KYI CHOK ZHIR RA TANG MIK PA
RAP TU NO WEI MA HE TRAK PÖ DEN TENG NA

KAR TANG SER TANG MAR TANG NAK PEI SHIN JE
CHEN PO TRAK TU TRÖ PEI MA HEI DONG PA CHEN

KYANG KUM TAP KYI RAB TU GYING ZHING TUR TRÖ
CHE KYI LEK GYEN ZHEL DANG MIK TSA KÜN TU MAR

GEK PUNG JOM LA DORJEI TOK TAR NGA PA TE TAK
GI KYANG ZHI GYE WANG TRAK LE KÜN DRUP

DOR NA GYEL WA KÜN GYI YANG TANG YANG NGAK
JAM PEI YANG ZHE SA TENG KÜN TU TRAK PA TEI
PÜN TSOK KO PANG CHOK TE KA NYAM LÜ CHEN
KÜN GYI TÖN TU JI SI DAK GI MA NEN PA
TE SI SHIN JE SHE KYI KA NI GÜ PE LHUR LEN
CHÖ GYEL SHIN JE KOR TANG CHE PA YI
YANG TAK LAM GYI NOR CHOK TROK LA TSÖN PEI
NAK PÖ TSA LAK DE TANG CHE PA ZHOM PAR DZÖ

HUNG! CHI DAG NAG PÖ LHO CHOG KYI
RIM PA DÜN GYI SA OH NA
SOH LA NGAM PAI SHIN JE NI
NAG PO MA HE'I DÄN TENG DU

YA LÄ JUNG WA'I YUG PA NI
THÖ PÄ TSÄN PA LÄ JUNG WÄ
TING NÄ TRÖ PA MA HE'I DONG
ZA JE ZHAL DANG CHE WA TSHIG

TRÖ PA'I CHÄN TSA MAR PO TRUG
TRA SER MA RA GYEN DU DZE
LAG YÖN ZHAG PÄ DRA GEG CHING
YÄ PA'I YUG PÄ DUL DU LOG

CHÖ KYI GYAL PO SHIN JE'I TSHOG
MA MO CHEN MO TSA MUN DI
TSE SUM THÖ TRAG DZIN DZÄ PA
DRÄN DANG CHE PA'I DÜ LA BAB

SHA CHEN TRAG ZHAG CHEN PO YI
TOR MA GYA TSHÖ CHÖ PAR ZHE
GYAL WÄ GÖ PA'I DAM TSHIG DANG
NYING JEI DRA DEG NYUR DU DRÖL

DANG WA'I DRA DANG NÖ PA'I GEG
DÜ DANG BAR DU CHÖ PA NAM
ZUNG SHIG CHING SHIG NAM PAR DOM
KHUG CHIG DRONG SHIG WANG DU DÜ

SÖ CHIG TRÖ CHIG RENG PAR GYI
CHE ZHIG NÖN ZHIG MUG PAR GYI
THUL ZHIG CHOM SHIG NAM PAR SHIG
DUL THRÄN TSAM YANG ME PAR DZÖ
OM KA LA RU PA HUM PHAT
BHYOH TSA MUN DI HUM PHAT

HUNG!! In the southern direction seven stages below the earth
is the black Lord of Death, the Yama who thirsts for life.
On a black buffalo as seat appeared YA,
from which arose a club marked by a skull.
This became the Dharma King
having the face of a furious buffalo,
ravenous mouth stretched open, fangs bared,
eyes fearsome and bloodshot,
and orange hair streaming upwards.
He holds a noose in his left hand to bind enemies and interferers,
and a club in his right to pound them to dust.
O Dharma King and hosts of Yamas,
and Camundi, the mighty ogress

holding a trident and skull-cup of blood,
for all of you and all of your servants the time has come.
Accept as offering this ocean-like torma
of human flesh, blood and grease.
Because of the commitments prescribed by the Victor,
and out of your great compassion,
quickly liberate [us from] all enemies and interferers.
Enemies who hate and interferers who harm,
evil beings who hinder – seize, bind and tie them tight;
summon, drag and enslave them;
slay, expel and petrify them;
dismember, trample and bite them;
subdue, destroy and demolish them;
leave not even an atom.

OM KALARUPA HUNG PHAT

BHYOH CHAMUNDI HUNG PHAT

TOP CHEN SHEN JEI GYAL PO KHOR DANG CHEI
ATISHA DANG JAM PAI NYENG PO YI
TEN LA NÖ PAI DRA GEK TSAR CHO LA
TEN DHAN TAN ZIN BU ZHIN KYONG BAR ZÖ

The slightest stamp of your bowman's feet
Destroys the world with its four prime elements!
Your intensely fierce buffalo face blazes intensely,
Your great roar fills the three realm universe!
Lord Yamantaka, terrible form that tames all evil,
Manifest by Manjushri, sole father of buddhas,
I bow reverently to you!

Now I praise you, Yamaraja –

It's time for every devil to watch out!
Ever sounding the great roar
That shatters mountains and churns up oceans,
Dense fierce flame mass amid billowing black smoke
Like lightning flashing in a thunderhead,
Your head radiates unbearable heat!

Surrounded with halos of rainbow light;
Upon a triangle, blackened as if by a million fogs,
Filled with a swirling ocean of blood and fat,
Standing on a black ogre prostrate on a solar disk,
There you are, O Yamaraja!

Your short, thick body black as kohl,
Right leg outstretched, left drawn up,
In the stance that shakes the earth,
Your hair flaming up earthly yellow,
Adorned with five-skull diadem,
Your crown is adorned with the fiercest vajra bolt!
Necklaced with bloody, freshly-severed head garland,
Your three eyes flash and bulge and dart about,
Your mouth gapes with sharp fangs gnashing,
Its breath panting constantly with poisonous snake vapors!
Your right hand brandishes the blazing chopper knife
To mince the brains of the demon host,
Your left hand fondles the bloody skull bowl,
Your tiger-skin skirt shows the power of your fury!

Swiftly recall your vow to lord Yamantaka!
Never waver, never waver.
Accomplish all that I the yogini do command!

More, let all your host of great white, yellow, red, black Yamas,
buffalo faces furious, wild, adorned with death-ground
ornaments, mouths ablaze, eyes bloodshot, boldly mounted
with warrior's stance,
Atop fierce buffaloes with piercing horns and razor throats,

Conquer the host of devils spread out in the four
directions!

May the vajra thunder of my praise
Accomplish all deeds of peace, growth, power and terror!
'Til I attain, for the sake of beings as infinite as space,
The supreme state of world-famed Manjughosha,
Always praised by all the buddhas!
So long may Dharmaraja with your yama host
Respectfully follow Yamantaka's command!
Effectively conquer the dark-side armies who always struggle
To steal our supreme treasure – the reality path!

Praise of Palden Lhamo

(JO)

SEM NYI TRINLEY NAM SHI KHYEY PAR NI
SEM NYI GÜ NA MEY CHING SEM KYANG MEY
DÖN DAM YER MEY KATOK ZUK KYANG MEY
ZUTRUL GYUMA TSAM DU RANG KI SEM
TÜNBAR DENBA ZHIWAY PEL LHAMO
ZHIZEY ZHIGYUR ZHIWAY NGANG TSUL JEN
ZHIWAY KOR GYI KORWAY TSO MO NI
TAK KYI KUTOK KARMO SHIN TU DANG
KÜN TU ZHIZAY MALA CHAK TSAL LO
DAK KI NAYDÖN BARCHAY ZHIWAR DZÖ

(JO)

SEM NYI TRINLEY NAM SHI KHYEY PAR NI
SEM NYI GÜ NA MEY CHING SEM KYANG MEY
DÖN DAM YER MEY KATOK ZUK KYANG MEY
ZUTRUL GYUMA TSAM DU RANG KI SEM
TÜNBAR DENBA GYEY BEY PEL LHAMO
GYEY DZEY GYEY GYUR GYEY BAY NGANG TSUL JEN
GYEY BAY KOR GYI KOR WAY TSO MO NI
TAK KYI KUNTOK SERMO SHINTU JI
KUNTU GYEY DZEY MALA CHAK TSAL LO
DAK GI TSEY DANG SÖNAM GYEY PAR DZÖ

(JO)

SEM NYI TRINLEY NAM SHI KHYEY PAR NI
SEM NYI GÜ NA MEY CHING SEM KYANG MAY
DÖN DAM YER MEY KATOK ZUK KYANG MEY
ZUTRUL GYUMA TSAM DU RANG KI SEM
TÜNBAR DENBA WANG GI PEL LHAMO
WANG DZEY WANG GYUR WANG GI NGANG TSUL
JEN
WANG KYI KOR GYI KOR WAY TSO MO NI
TAK KYI KUTOK MARMO SHINTU CHAK
KUNTU WANG DZEY MALA CHAK TSAL LO
KAM SUM SEM CHEN TAM CHEY WANG TU DÜ

(JO)

SEM NYI TRINLEY NAM SHI KHYEY PAR NI
SEM NYI GU NA MEY CHING SEM KYANG MEY
DÖN DAM YER MEY KATOK ZUK KYANG MEY
ZUTRUL GYUMA TSAM DU RANG KI SEM
TÜNBAR DENBA DRAKPÖ PEL LHAMO
DRAK DZEY DRAK GYUR DRAKPÖ NGANG TSUL JEN
DRAKPÖ KOR GYI KOR WAY TSO MO NI
TAK KYI KUTOK NAKMO SHINTU NGAM
KÜNTU DRAK DZEY MALA CHAK TSAL LO
DAK KI NAY DÖN DRA GEG DRAKPO DRÖL

(JO)

CHÖ KYI RANG ZHIN CHIR YANG MA TRUP KYANG
DI TAR TSEN NYI CHIR YANG NANG WA YI
TRINLAY NAM ZHI DRO DÖN DZAY PA LA
DAK KI TRIM TAY RAB TU TO GYI NA
DAK KYANG LAY ZHI RANG ZHIN LHUNDRUP TAY
CHÖ DANG DRO WAY DÖN LA TSÖN PAR SHOK

JOH!

Mind – essence working the four miraculous activities,
Not deviant from the essence, neither being mind alone,
Absolute indivisible, free of color or form,
Her miracles mere magic, fitting each being's mind;
She manifests, she the peaceful Glory Goddess!
Peace - maker, Peace Being, her reality is peace,
Chief Lady of the retinue of peace,
Her symbolic body a perfectly pure white!
I bow to the all-peacemaking Mother Goddess!
Pray cease all disease, demons and obstructions!

JOH!

Mind – essence working the four miraculous activities,
Not deviant from the essence, neither being mind alone,
Absolute indivisible, free of color or form,
Her miracles mere magic, fitting each being's mind;
She manifests, she the prospering Glory Goddess!
Growth - maker, Growth Being, her reality is growth,
Chief Lady of the retinue of growth,
Her symbolic body a perfect golden yellow!
I bow to the all-prospering Mother Goddess!
Please expand my life span and my merit!

JOH!

Mind – essence working the four miraculous activities,
Not deviant from the essence, neither being mind alone,
Absolute indivisible, free of color or form,
Her miracles mere magic, fitting each being's mind;
She manifests, she the powerful Glory Goddess!
Power - maker, Power Being, her reality is power,
Chief Lady of the retinue of power,
Her symbolic body a perfect passion red!
I bow to the all-dominating Mother Goddess!
Please bring under control all beings of the three realms!

JOH!

Mind – essence working the four miraculous activities,
Not deviant from the essence, neither being mind alone,
Absolute indivisible, free of color or form,
Her miracles mere magic, fitting each being's mind;
She manifests, she the ferocious Glory Goddess!
Fierce maker, Fierce Being, her reality is ferocious,
Chief Lady of the retinue of the fierce,
Her symbolic body a glistening dark black!
I bow to the all-terrifying Mother Goddess!
Fiercely pray free of diseases, demons, foes and
obstructions!

JOH!

Though your nature is not at all substantial,
By appearing with such variety of natures
You accomplish beings' aims with four miracle workings,
And we praise you heartily with intense attention!
Let us effortlessly achieve the four activities,
Striving with you for the sake of beings!

Praise of Vaishravana, Deity of Wealth

BE

MI JIG SENG GI TRI TENG NA
BE LÄ JUNG WAY GON PO NI
NGAL SO GE WA TOP PO CHE
SA GYAY WANG CHUK KYÖ LA DÜ

TSUN MO ZHI DHANG SAY ZHI DANG
KYI PER LÖ DUP NÖ JING GYÄ
NOR TER WA YE LÜ CHEN GYÄ
LHA SING DHE GYA KHOR CHÖ LA

CHÖ CHING TÖ TE CHAG KYANG TSHAL
DA GEG MA LÜ ZHOM PA DANG
JOR PÄ LONG CHÖ PUN TSHOG ZHING
DO GU YU ZHIN DUP PA DANG
ZHAN DON LHÜN KYI DUP PER ZÖ

GON PO KHOR CHÄ KYI NAM KYI
KHAM SUM THAM CHÄ WONG DU DÜ
KYO NI NOR DAG CHEN PO TE
NOR DAG KYÖ LA CHAK TSHAL TÖ

BE

O Savior, arisen from the syllable VAI
You sit at ease with your massive force
Astride the lion of fearlessness –
We bow to you, lord of the stage immovable!

We make offerings, give praise and bow in homage,
To your four queens and four princes,
Your eight ogres who accomplish special missions,
Your eight dragons who bestow treasures,
Those eight deities and demons with their retinue!

Conquer all the foes and demons,
Perfect our enjoyment of prosperity,
Fulfill all our wishes completely –
Effortlessly accomplish others' aims!

Prayer to the Great Protector Setrabchen

HRIH

DE TONG YIN TANG KAR SHUG NÄ CHOĞ NÄ
DAG GI GÖN PUNG CHEN PO SE TRAB CHEN
TRUL PA YANG TRUL KHOR TSOĞ BUM DHE PUNG
NYING NE CHEN DREN NÄ DIR SHEK SU SÖL

From the nature of bliss-void or any other place
my great protector, powerful Setrabchen
your manifestations and re-manifestations and retinues
of hundreds of thousands,
I appeal and invoke from the bottom of my heart, please be
near.

DÜN KI LHA LAM YANG PA ZHÄL YE SU
PÄ NYI DRA GEK NÖL WE DHEN TENG DU
TÜL PE CHÖ GYEL CHEN PO PUNG TSOĞ CHEY
TREN PA DEY SI TEN PAR ZHUG SU SÖL

At the center of your mandala, created before me in open
space
your lotus-sun cushion flattens all obstacles and evils.
Great manifested dharma king, together with your retinue,
while there is meditation, you are requested to firmly remain.

DE CHEN GÖN PO SE YE TRAB CHEN LA
DE CHEN YE SHEY CHÖ TRIN GYAL TSO TSOĞ
DHE KYONG NÖ TU DANG WE BUL LAG NA
DEY TONG YER ME YING SU ZHEY SU SÖL

To you, the leader of great bliss, Setrabchen, I offer
with enthusiastic inspiration, in the cup of bliss-protection,
the great offerings whose nature is bliss-void and wisdom.
Please accept them, with the ultimate bliss-void attitude.

NYI MEY YE SHEY LEY JUNG CHÖ GYEL CHEY
THUG DANG GEL KUN MIK MEY YING SU SHAK
DHAM KANG DZE SOG KUN SANG CHÖ TRING DHANG
YI CHE TSHE CHIK SOL DEB THUK DHAM KANG

Dharma king, who appears from the wisdom which is
inseparable from bliss,

I purify in the nature of void all actions which oppose your
thoughts.

I offer to you not only offerings in general, but all the materials
which are required for morale boosting,
together with whole-hearted trust.

JANG TOK BAR WE MAR CHEN TOR TSOK DANG
DZEY MEY MEN KYI CHÖ PA AMRITA
RAB JAM KYÖN KÜN KANG TE BÜL LAG NA
KHEY KYI THU YI GYEY GUR RÖ PAR DZÖ

I offer to you the great red torma,
which has been purified, transformed and multiplied,
and the infinite amrita, the nectar offering, filling up all universes.
By your power, please accept and enjoy.

GYAL KÜN NYING JEY NGO O RI DAK DZIN
KYEN PAY RANG SUK ZHÖN NU CHA LUK CHEN
THU TOB WANG CHUK SANG WE DAK PO TE
YHER MEY NGAM PE SUK CHANG KYÖ LA TÖ

One who holds the sign of the animal skin and embodies the
love and compassion of all the victors.

One who appears youthfully and who embodies the conqueror's
wisdom,

one who holds the inconceivable tantra and who embodies the
Buddha's capabilities,

I praise you, who appear terrifically though inseparable from
these three.

KYÖ NI NEL JOR DRA LHA CHEN PO TE
THU TOB DZU TRÜL PEL LA WANG CHUK PEY
PAL DEN LA ME KU TSEY DZEY TRIN DANG
GE DEN LU SANG KUN TU GYE PAR DZÖ

You are the great helper of yogis and yoginis,
Because you command glorious extraordinary mystical
power and capability,
and can influence the long-life of the gurus who
spread the infinite activities of the impeccable virtuous system.

PAL DHAN JEWEL HEART CHÖ DE DANG
NYA REY KHANG TSEN PÖ LOB CHÖ YÖN GYI
CHÖ JOR GEY LEK DÖ GU RAP GYE SHING
DREL TSEY KÜN KYANG DÖN DHÄN GYUR WAR DZÖ

May the holy assemblies which follow this system and
especially the glorious, sacred Jewel Heart dharma assemblies,
its teachers, leaders, inspired participants and benefactors,
prosper spiritually and materially while remaining in good health.
May all those who even briefly interact become worthwhile.

DAG KI KYE WE TRING WAR TEN PEY LHA
KYÖ LA TSEY CHIK NYING NE SÖL TAP NA
DHENG NEY CHANG CHUB NYING PO MA THOP PAR
DREL MEY DAK GI GÖN KYAB PUNG NYEN DZÖ

You, the protector who has been connected with me for a
number of lives,
from the bottom of my heart I single-pointedly address you.
From today until enlightenment,
please remain inseparably with me and my circle as our
defender, protector, supporter and friend without interruption.

HO:
TRAK LHA CHEN PO SE TRAB CHEN
NEW LOU TSEN JE GYEL PO
TRÜL PA DRUK DANG YANG TRÜL SOK
KHOR CHEY DHAM CHEN PUNG KI TSOK
SÖL LO CHÖ TO NYER TEY TO
DRUP PO BÖ DO NYEN MA RING
BEY DHO KUL LO THU MA ZHEN
KHYÖ LA CHÖL LO THUK MA RING
KHYEY PAR YI LA NAK PA DHÖN
MA THOK LHÜN KYI DRUP PAR DZÖ

O Setrabchen, protector, defender,
with your six prime manifestations including
New Lutsen, Je Gyel Po, remanifestations and powerful retinue
I make offerings to you,
I praise you, please take this responsibility.
I contemplate, I call on you, please pay attention.
I appeal to you, I beseech you,
please grant especially these requests,
and make it happen spontaneously,
effortlessly, right now.

THÜN PAI NGÖ DRUP MA LÜ PA
DING DIR DAG LA TSEL DU SÖL
KHOR DANG TEN PA LONG CHÖ NAM
GYE PAR DZO CHIK SUNG ME TSOK

MISCELLANEOUS DEDICATION VERSES

DAK GI JI NYE SAG PEI GE WA DI
TEN DANG DRO WA KÜN LA GANG PEN DANG
KYE PAR JE TSÜN LO ZANG DRAK PA YI
TEN PEI NYING PO RING DU SEL JE SHOK

I dedicate whatever virtues I have ever collected
for the sake of the teachings and of all sentient beings,
and in particular for the essential teachings
of venerable Lozang Drakpa to shine forever.

JE TSÜN LA MEI KU TSE RAP TEN CHING
NAM KAR TRIN LE CHOK CHUR GYE PA DANG
LO ZANG TEN PEI DRÖN ME SA SUM GYI
DRO WEI MÜN SEL TAK TU NE GYUR CHIK

May my venerable lama's life be firm,
his perfect enlightened actions spread in the ten directions,
and the torch of Lozang's teachings, dispelling
the three world's beings' darkness, always remain.

CHIR THUB TEN YUN RING NÄ PA DANG
GÖ ZHA SER CHÖ PÄN CHANG WA YI
PAL NYAM MÄ RI WO GE DEN PA
CHOH KUN TU DHAR ZHING GYÄ GYUR CHIH

TON PA JIG TEN KHAM SU JON PA DANG
TAN PA NYI Ö ZHIN DU SAL WA DANG
TAN ZIN BU LOB SHIN TU THUN PA YI
TAN PA YUN RING NÄ PÄ TA SHI SHÖH

DOR NA PAL DAN LA MÄ KU TSE TEN
KHÄ TSUN TAN ZIN DHAM PÄ SA TENG GANG
TEN PÄ JEN DOUG NGA THANG JOR PA GYÄ
LO SANG GYAL WÄ TEN PA GYÄ GYUR CHIH

PHA MA SEM CHEN THAM CHE DE DANG DÄN GYUR CHIG
NEN DRO THAM CHE TAG TU TONG WA DHANG
JANG CHUB SEM PA GANG NA SU ZHUG PAR
DE DHANG KÜN GYI MÖN LAM DRUB GYUR CHIH

YANG PEI GYAL KHAM CHI DANG GANG JONG DIR
NÄ MUK TRUK TSÖ LA SOH MI JUNG ZHING
DOR NA CHÖ JOR DE GEI TSO WA DANG
PUN TSOH PEL JOR LEH TSOH GYE CHUR CHIH

CHÖ KYI GYEL PO TSONG KA PÄ
CHÖ TSÜL NAM PAR PHEL WA LA
GEK KYI TSEN MA ZHI WA DANG
THUN KYEN MA LÜ TSANG WA SHOG

May all conducive conditions arise
and all obstacles be pacified
in order to increase infinitely
the teachings of the spiritual king Tsong Khapa.

DA DANG SHEN GI DÜ SUM DANG
DRIL WA TSOK NYI LA TEN NÄ
GYAL WA LO ZANG DRAK PA YI
TEN PA YU RING BAR GYUR CHIH

By the merits of the three times
of myself and others, may
the teachings of lama Tsong Khapa
blaze forever.

GANG TSE TEK PA CHOK LA CHÖ CHÖ CHU
TSÜL ZHIN DRUP LA TZÖN PA DE YI TSE
TUP DEN NAM KYI TAK TU DROK JE CHING
TA SHI GYA TSO CHOK KÜN KYAP GYUR CHIK

Whenever someone makes effort to act

in accordance with the tenfold mahayana
virtuous practices may they always be assisted by the mighty
ones and may oceans of prosperity spread everywhere.

LAM RIM DEDICATION

DER NI RING DU BA LA TSOK NYI NI
KA TAR YANG PA GANG ZHIK SAK PA DE
LO MIK MA RIK GI DONG DRO WA NAM
NAM DREN GYAL WEI WANG POR DAK GYUR CHIH

From my two collections, vast as space, that I have
amassed from working with effort at this practice for
a great length of time, may I become the chief leading buddha
for all those whose mind's wisdom eye
is blinded by ignorance.

DER MEI SON PEI TSE RAP KUN TU YANG
JAM PEI YANG KYI TSE WA JE ZUNG NA
TEN PEI RIM PA KUN TSANG LAM GYI CHOK
NYE NA DRUP PEI GYAL NAM NYE JE SHOH

Even if I do not reach this state, may I be held in your loving
compassion for all my lives, Manjushri. May I find the best of
complete graded paths of the teachings
and may I please all the buddhas by practicing it well.

RANG GI JI ZHIN TOK PEI LAM GYI NA
SHUK DRAK TZE WA DRANG WEI TAP KA KYI
DRO WEI YI KYI MÜN PA SEL JE NA
GYEL WEI TEN PA YÜN RING DZIN GYUR CHIH

Using skillful means drawn by the strong force of
compassion, may I clear the darkness from the minds of all
beings with the points of the path as I have discerned them.
May I uphold Buddha's teachings for a very long time.

TEN PA RIN CHEN CHOK GI MA CHAP BAM
KYAP KYANG NYAM PAR GYUR WEI CHOK DER NI
NYING JE CHEN PO YI RAP KYO PA YI
PEN DE TER DE SEL WAR JE PAR SHOH

With my heart going out with great compassion in whatever direction the most precious teachings have not yet spread, or once spread and have declined, may I expose this treasure of happiness and aid.

SE CHE GYEL WEI MA JUNG TRIN LE LE
LEK DRUP CHANG CHUP LAM GYI RIM PA KYANG
TAR DO NAM KYI YI LA PEL TER ZHING
GYEI WEI DZE PA RING DU KYONG GYUR CHIH

May the minds of those who wish for liberation be granted bountiful peace; and the Buddha's deeds be nourished for a long time, by even this graded course of enlightenment, completed due to the wondrous virtuous conduct of the buddhas and their children.

LAM ZANG DRUP PA TÜN KYEN DRUP JE CHING
GYEL KYEN SEL JE MI DANG MI MIN KUN
TSE RAP KUN TU GYEL WEI NGAK PA YI
NAM DAK LAM DANG DREL WAR MA GYUR CHIH

May all human and nonhuman beings who eliminate adversity and make things conducive for practicing the excellent paths never be parted in any of their lives from the purest path praised by the buddhas.

GANG TSE TEK PA CHOK LA CHÖ CHÖ CHU
TSÜL ZHIN DRUP LA TZON PA DE YI TSE
TUP DEN NAM KYI TAK TU DROK JE CHING
TA SHI GYA TSO CHOK KÜN KYAP GYUR CHIH

Whenever someone makes effort to act in accordance with the tenfold mahayana virtuous practices, may they always be assisted by the mighty ones and may oceans of prosperity spread everywhere.

Additional Verses

JE TSÜN LA MEI KU TSE RAP TEN CHING
NAM KAR TRIN LE CHOK CHUR GYE PA DANG
LO ZANG TEN PEI DRÖN MEI SA SUM GYI
DRO WEI MÜN SEL TAK TU NE GYUR CHIH

May my venerable lama's life be firm, his white divine actions spread in the ten directions and the torch of Je Rimpoche's teachings, dispelling the darkness of the three world's beings always remain.

CHÖ KYI GYAL PO TSONG KA PÄ
CHÖ TSÜL NAM PAR PHEL WA LA
GEK KI TSEN MA ZHI WA DANG
THUN KYEN MA LU TSANG WA SHOH

May all conducive conditions arise
and all obstacles be pacified
in order to increase infinitely
the teachings of the spiritual king Tsong Khapa.

DA DANG SHEN GI DÜ SUM DANG
DRIL WÄ TSOK NYI LA TEN NÄ
GYAL WA LO ZANG DRAK PA YI
TEN PA YU RING BAR GYUR CHIH

By the merits of the three times
of myself and others,
may the teachings of lama Tsong Khapa
blaze forever.

MIG ME TSE WEI TER CHEN CHEN RE ZIG
TRI ME KYEN PAI WANG PO JAM PÄL YANG
DÜ PUNG MA LÜ JOM DZE SANG WAI DAG
GANG CHEN KÄ PEI TSUG GYÄN TSONG KHA PA
LO ZANG DRAK PEI ZHAP LA SOL WA DEB

You are Avalokiteshvara, great treasure of compassion
not aimed at dualistic existence and Manjushri, master of
flawless wisdom as well as Vajrapani, destroyer of all the
demons without exception.

O Tsong Khapa, crown jewel of the sages of the land of
snows, Lozang Drakpa, I make requests at your feet.

SHORT SMOKE PUJA PRAYER

Taking Refuge

I take refuge in Buddha, Dharma and Sangha until enlightenment.

By practicing generosity and other positive actions, may I attain enlightenment for the benefit of all beings.

Four Immeasurables

May all beings have happiness and the causes of happiness.
May all beings be free from suffering and the causes of suffering.
May all beings never be parted from joy.
May all beings experience equanimity.

Invitation

TUK JE DAK NYI ISA GYU LA MA DANG
YI DAM LHA TSOK KYAP BE KON CHOK SUM
PA WO KAN DRO CHO KYONG SUNG MEI TSOK
SANG GI CHO PEI DRON DU SHEK SU SOL

Consecration

OM AH HUM (3X)

Smoke Offering

ZAG ME SANG KYI CHO BA DI
TSA GYU LA MA TAM JE SANG
YI DAM LHA TSOK TAM JE SANG
KON CHOK SUM BO TAM JE SANG
JANG CHUB SEM PA TAM JE SANG
PA WO KA DRO TAM JE SANG
CHO KYONG SUNG MA TAM JE SANG
GON PO SEI YI TRAB CHEN SANG
YU LA ZHI DAK TAM JE SANG
NYAM CHAK MA LU SANG GYUR CHIK

Beverage Offering

OM AH HUM (3X)

NGO DUB CHAR BEB LA MA YI DAM LHA
TRIN LEI DUB ZEI KHA DRO CHO KYONG LA
DO GU TSANG WEI SER KYEM CHO PA DE
BUL LO SUNG KYOB YER WA ME PAR DZO

(HRI) KYE PER GYAL WEI TAN PA SUNG WEI TSO
SE YE TRAB CHEN KHOR DANG CHEI NAM LA
DO GU TSANG WEI SER KYEM CHO PA DE
BUL LO SUNG KYOB YER WA MEI PAR DZO

Requests

KEI! KEI! SANG GYE TEN SONG KON CHOK U PANG TO
GEN DUN DEI KYONG NAL JOR TSE PAL KE
NYEN PEI DAR CHAR DAK PEI DONG BU LA
KOR DANG LONG CHO GYE PA NYI DU DZO
GEI ME LANG TSO DEN PEI LU TOP GYE
MIG LA YA TSEN TEN MO GHA WEI GANG

NA WAR TAK TU NYEN PEI TAM THO SHING
DI SHIM NGYE BA NA DANG MI DREI SHING
ZEI KOM JOR PEI RO TSHO DZIN PER DZO
LU LA REG JA DEI WA KO NEI TSO
YI LA NAM PAR DRO WEI SHE RAB DANG
SAG ME DEI WEI NAM YANG NGOM PAR DZO
TAK TU KYO SO KYO TEN KYO TU NA
TU TSEL MA CHUNG TSI DUNG CHEL WAR DZO
ZHI SU TA SHI PUN TSOK LONG CHO DEN
JE SU LAM TRANG CHU LEI DRO DUN DZO
JIG SAR TA JAG CHOM KUN TSE WA KYOB
DOR NA SAM DON YE SHIN TUP PAR DZO
DA DANG TA YEI SEM CHEN TAM CHE KYI

LA MEI DZOG PEI CHANG CHUB TUP PA LA
GYEL KYEN BAR DU CHO PA ZHI WA DANG
TUN KYEN SAM DUN LHUN KYI TUP PAR DZO
CHOL WEI TIN LEI MA LU TUP PAR DZO

Dedication

JANG CHUB SEM CHOK RIN PO CHE
MA KYE PA NAM KYE GYUR CHIK
KYE PA NYAM BA MEI PAR YE
GONG NEI GONG DU PEL WAR SHOK

GE WA DI YI KYE BO KÜN
SO NAM YE SHE TSOG DZOG SHING
SO NAM YE SHE LÄ JUNG WÄ
DAM PA KU NYI TOB PAR SHOK

EIGHT MAHAYANA PRECEPTS

(First recite Jewel Heart Prayers and offer a short mandala)

Refuge and Bodhimind

All the buddhas and bodhisattvas of the ten directions, with your divine wisdom, please pay attention to me.

As the previous tathagatas, the arhats, the fully enlightened buddhas, like a divine, skillful, wise horse, like a great elephant, did what had to be done, accomplished all tasks, overcame the burden of the five aggregates controlled by delusions and karma, fulfilled all their aspirations by relinquishing their attachments, by speaking immaculately divine words and by liberating the minds of all from the bondage of subtle delusions' impression and who possess great liberated transcendental wisdom, for the sake of all that lives in order to benefit all, in order to prevent famine, in order to prevent mental and physical sickness, in order for living beings to complete the 37 dharmas of enlightenment and achieve the state

of fully completed buddhahood, I whose name is _____ from now until sunrise tomorrow, will take the eight mahayana precepts, just as you have done.

From now on I shall not kill, nor steal others' possessions, nor engage in sexual conduct, nor lie. I shall avoid intoxicants from which many mistakes arise. I shall not sit on large, expensive beds, I shall not eat food at the wrong time. I shall avoid (unnecessary) singing, dancing, playing music and I shall not wear perfumes, rosaries or ornaments.

As arhats have avoided wrong actions such as taking the lives of others, I shall also avoid such actions as taking the lives of others. May I quickly obtain enlightenment and may the living beings who are experiencing the various sufferings be released from the ocean of samsara.

Mantra Recitation

OM AMOGA SHILA SAMBHARA BHARA BHARA MAHA
SHUDDHA SATO PEMA BIBHUKETA BHUZA DHARA DHARA
SAMANTA AVALOKITE HUNG PE SOHA

May the paramita of moral conduct be completed by keeping the law of moral conduct purely and untainted by pride.

May I receive the bodhicitta that has not yet been received and may the bodhicitta that has been received be increased.

Due to the merit of taking ordination and keeping the precepts, may I and all sentient beings achieve the two enlightened holy bodies (rupa and dharmakaya) which are created by the accumulation of fortune and transcendental wisdom.

The noble Jampal has completely destroyed wrong conception of self-existence, is brave in working for sentient beings and realized absolute nature as it is. The noble bodhisattva Kuntu Zang Po is skillful in the way of dedicating merit for enlightenment by possessing, as bodhisattva Jampal, the non-superstitious wisdom realizing the emptiness of the three circles as it is. With the wish to follow the path as did those sublime bodhisattvas, I will dedicate all merits I receive by making this prayer of noble action.

THE EIGHTEEN ROOT BODHICITTA VOWS

1. Praising yourself and belittling others because of your attachment to receiving offerings, being respected and venerated as a teacher and gaining profit in general.
2. Not giving material aid or teaching the dharma to those who are pained with suffering and without a protector because of your being under the influence of miserliness, wanting to amass knowledge for yourself alone.
3. Not listening to someone who has previously offended you but who declares his offense and begs forgiveness and holding a grudge against him.
4. Condemning the teachings of Buddha and teaching distorted views.
5. Taking offerings to the three jewels of refuge for yourself by such means as stealth, robbery or devious schemes.
6. Despising the Tripitaka and saying that these texts are not the teachings of Buddha.
7. Evicting monks from a monastery or casting them out of the sangha even if they have broken their vows, because of not forgiving them.
8. Committing any of the five heinous crimes of killing your mother, your father, an arhat, drawing blood intentionally from a buddha or causing division in the sangha by supporting and spreading sectarian views.
9. Holding views contrary to the teachings of Buddha such as sectarianism, disbelief in the three jewels of refuge, the law of cause and effect and so forth.
10. Completely destroying any place by such means as fire, bombs, pollution and black magic.

11. Teaching shunyata to those who are not yet ready to understand it.
12. Turning people away from working for the full enlightenment of buddhahood and encouraging them to work merely for their own liberation from suffering.
13. Encouraging people to abandon their vowed rules of moral conduct.
14. Causing others to hold the distorted views you might hold about the hinayana teachings, as well as belittling the hinayana teachings and saying that their practice does not lead to nirvana.
15. Practicing, supporting or teaching the dharma for financial profit and fame while saying that your motives are pure and that only others are pursuing dharma for such base aims.
16. Telling others, even though you may have very little or no understanding of shunyata, that if they obtain as profound an understanding as you have, that then they will become as great and as highly realized as you are.
17. Taking gifts from others and encouraging others to give you things originally intended as offerings to the three jewels of refuge.
18. Taking anything away from those monks who are practicing meditation and giving it to those who are merely reciting texts.

The forty-six auxiliary vows are to abandon the following actions:

1. Not making offerings every day to the three jewels of refuge with your body, speech and mind by making prostrations, offering praises and doing meditation on their good qualities in order to develop faith and confidence in them.
2. Following and acting out thoughts with which you desire to grasp and possess things because of discontent.
3. Not showing respect to older monks who may be bodhisattvas.
4. Not answering questions you are capable of answering.
5. Not accepting invitations from others because of either anger, wanting to hurt the other person's feelings: pride, considering yourself of too exalted a rank to be with more humble people: jealousy, thinking other people of more respected rank than yourself will look down on you if you are seen with humble people.
6. Not accepting gifts of money and so forth from others because of either anger, pride or jealousy.
7. Not teaching the dharma to those who wish to learn it.
8. Ignoring, not forgiving and not helping those who have broken their discipline of moral self-control.
9. Not teaching someone another aspect of the dharma which he wishes to learn and which you are qualified to teach, but which is not your own personal practice of interest.

10. Not committing one of the seven non-virtuous actions of the body and speech with a bodhicitta motivation, if circumstances deem it necessary, by saying that to do so would be against the vowed rules of moral conduct.
11. Not committing one of the seven non-virtuous actions of the body and speech with a bodhicitta motivation, if circumstances deem it necessary, because of a lack of compassion.
12. Accepting things from others who have obtained them by one of the five wrong livelihoods, namely flattery, extortion or blackmail, contrivance, bribery or deceit.
13. Having your main interest be in frivolous activities such as entertainment, sports, drinking, being silly and so forth, causing your mind to wander and you to waste your time limitlessly, which you could be using more constructively for the practice of dharma.
14. Holding an attitude of wishing to escape from samsara by yourself alone.
15. Not keeping these bodhicitta vows because you think this will make you unpopular.
16. If you have broken one of your vows because of defilements, not doing opponent virtuous actions assigned to you.
17. Still becoming angry, while you are practicing virtue and retaliating if you are hit, scolded, called a derogatory name or are the object of someone's anger.
18. Neglecting to help those who are angry with you.
19. Refusing to accept the apology of others who admit

they have wronged you.

20. Following and acting out thoughts of anger.
21. Gathering a circle of disciples and followers because you wish to obtain such things as profit, praise, love and security from them.
22. Not eliminating from yourself such obstacles as laziness, procrastination, delusions of incapability and wasting your time and energy on trivial matters of samsara.
23. Being addicted to frivolous talk and gossip about sex, drinks, drugs, sectarianism and so forth because of your attachment and desire for them.
24. Not making an effort to study the means for attaining single-minded concentration.
25. Not eliminating the distractions that block your meditation.
26. Seeing the exhilarating good feelings and other benefits you obtain from meditation as being ends in themselves and being attached to them.
27. Neglecting to study the hinayana teachings.
28. Turning to another means of practice when you already are following an effective means yourself, for this would be like changing teachers and vehicles in mid-stream once you are on a steady and sure course to enlightenment.
29. Spending all your time and energy on reading non-Buddhist teachings which, although permitted and even beneficial for enabling you to understand and help others, should not be pursued to the neglect of studying the dharma.

30. Favoring and becoming attached to non-Buddhist teachings even when merely reading about them.
31. Rejecting the mahayana teachings.
32. Praising yourself and belittling others in general because of arrogance or anger.
33. Not attending religious discourses, meetings, pujas, ceremonies and so forth.
34. Despising your guru and not relying on his or her words.
35. Not giving help to those who need it.
36. Avoiding taking care of sick people.
37. Not working to alleviate the physical suffering of others.
38. Not showing the teachings of the dharma to those who are unaware of them and who work only for this life.
39. Not repaying the kindness others have shown you.
40. Not working to relieve the mental grief of others.
41. Not giving material aid to the poor and needy.
42. Not taking care of your circle of disciples, relatives, attendants and friends by giving them teachings and material aid.
43. Not encouraging and supporting the practice of dharma and the virtuous actions of others.
44. Not preventing those who are committing harmful actions in general and specifically those who are a menace to the dharma, from continuing their harm by whatever means are deemed necessary by circumstances.

46. If you possess extra-physical powers, not using them at a time of need.

There are four attitudes that must all be present in transgressing any vow for a vow to be broken completely. With the first attitude, you do not regard what you have done as being a mistake. With the second, you do not turn away from thinking to repeat this action. With the third, you rejoice and are happy about what you have done. And with the fourth attitude, being shameless and inconsiderate, you do not care about the consequences of your action for yourself and for others.

If you break any of these bodhicitta vows, you must invoke the four opponent powers by declaring your previously committed non-virtuous actions in order to avoid experiencing their black karmic consequences. Then you must retake the bodhicitta vows at an appropriate ceremony.

From: The Deer Park Kalachakra Initiation handbook, Madison 1981

